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JANUARY 1958  
WILSON  
MONTHLY

**THE NEAR TRAGEDY  
OF PARTIAL OBEDIENCE**

By George B. Duncan

SOUL OF A WITCH DOCTOR

JAN 14 1958  
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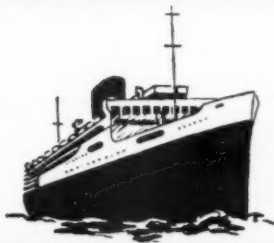
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## THIS MONTH

At this season when folk are most conscious of the need to take inventory in many areas, George B. Duncan's soul-probing message, "The Near Tragedy of Partial Obedience," is a pertinent reminder of the need in most of us for a spiritual check-up. Minister of Cockfosters Parish Church, London, Mr. Duncan is a valued



Duncan

speaker at Keswick conferences in both Great Britain and America.

When a tavern is converted to house a busy Christian organization, especially one which publicizes the Word of God, that makes a story. "The Converted Tavern" comes to us from Hazel Thomson (Mrs. Arthur), a Chicago pastor's wife and contributor to numerous Christian publications.



Thomson

If you are among those with a vague concern about what bearing the purchase of life insurance may have upon your dependence in faith upon God, you will be interested in the results of Dallas M. Roark's investigation on this subject. Pastor of the Downey Baptist Church, near Iowa City, Ia., Mr. Roark is also a graduate student at the University of Iowa.

When Emmet Russell, pastor, and author through the years of both articles and Christian novels, sent us "It's Good to Be a Pastor!" he said the article, long intended, was at last pushed out of the nest by "Step Into Your Pastor's Shoes" (Apr. 1957). We agree with author Russell that it should interest "both preachers and their patient laymen." Mr. Russell is pastor of the Short Beach (Conn.) Union Church.



Russell

People are missing a tremendous opportunity, wrote Loraine Burdick (Mrs. George) from Angoon, Alaska, when she sent us her manuscript for "The Tithe of Your Life"—just because they think missionary service must be permanent. Her suggestion may be new to some, but good reports are coming from mission fields where skilled workers, in volunteering their services for a certain period, have had the "time of their lives." The Burdicks at present are making Seattle, Wash., their furlough home.

The soul of a witch doctor is revealed in a Waiwai's own confession, taken on tape and translated by missionaries with the Unevangelized Fields Mission in British Guiana. This revealing glimpse behind heathen scenes, beginning this month, tells of the witch doctor's rites, the native's first impression of the missionaries, and the witch doctor's struggle to choose between the spirit world and the loving God of whom the missionaries spoke.

Moody Monthly





**JANUARY • 1958**  
Volume 58 • No. 5

# MOODY MONTHLY

## THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON  
*editor-in-chief*

WAYNE CHRISTIANSON  
*executive editor*

### *in this issue*

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#### departments

##### THE COVER

Take a winter day,  
add a blanket of snow,  
some crisp air and a high hill,  
and what do you have?  
Three happy people on a sled,  
aiming for a spot  
far below  
where the white slope levels off  
at the edge of the town!



cover by  
LAMBERT  
youth supplement  
cover by  
THOMAS CHEN

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GRACE BOMAN, *production manager*

Alfred Campbell and Violet T. Pearson, *assistants to the editor*

Lawrence Zeltner, *assistant circulation manager*

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## Out of the



# Mixing Bowl

By Mrs. Willard Aldrich

## Abundance of Love

LET Mommie tuck this towel around your head, Tad. Your hair is still wet and I don't want you to catch cold; there's kind of a draft around this bed." Taddie snuggled way down under the covers, wriggling and turning in the new yellow fuzzy sheets.

"Boy, these feel good!" he remarked, peeking out over the top. "That's one nice thing about winter—fuzzy sheets. Only the fuzz gets all in your toes at first."

"Yeah, but you can pick it out in the morning," remarked Bobbie from across the room. "My old grey ones haven't got any left, they've been washed so many times." Then she added, "Do I get new sheets this winter? Can they be pink?"

"They'll be pink," answered Mother, thinking of rosebuds and brown-eyed little girls and how they sort of go together.

Mommie sat on the edge of Tad's bed and they talked a bit. "Now today at school . . ." he began, hoping to keep her there as long as possible. "Today at school . . ." and he rambled on, his eyes bright and sparkling under the green bath towel, his cheeks pink and shining from his bath.

At the first pause, Mommie suggested that there be a prayer of thankfulness for the day. After that came the kisses and hugs, his arms tight around her neck. One little tickle in the right place and he let go. "That's enough, son," and with one final kiss, she went over to Bobbie's bed.

"It's about time," stated the seven-year-old. "You've gotta listen to my day too. You always give Taddie more time! Sit right close up to me," and she made room for Mommie on the edge of her bed. "Now today at school I got to be the room hostess. That's the one what lets all the mothers in if they come and gives 'em what book we are reading out of."

On and on she went, her dark eyes twinkling with delight as she recounted her experiences. "And am I going to get some pink fuzzy sheets some day? I wouldn't care about fuzz in the toes."

Mommie leaned down for goodnight

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. La Salle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

kisses, and sturdy little arms pulled her close. "Let's pray, sweet one." Together they thanked the Lord for home and food, for clothes and fuzzy sheets, all tokens of His loving care. A few more kisses and Mother started to leave.

"But Mommie," she wailed, "I didn't get enough loving. Tonight you gave Taddie more. I need lots of loving."

One more kiss around, and gathering up the underwear, sox and jeans, Mommie went on downstairs, thinking. "There are nine of them and they all need lots of loving expressed in different ways. Nine of them, and only one of me."

How wonderful it is with God's love! He doesn't have to watch the time nor ration it out. There's no need for any of His children to cry, "You always give someone else more time, someone else more loving," for He is not bound nor limited as we are.

How wonderful to know that "His banner over us is love . . . that He is our beloved and our friend . . . None can separate us from the love of God nor can its height and depth and length and breadth be measured."

"Good night, Mommie," they called, and it echoed down the stairs like curling tendrils of sound. "It's good to be wanted and to be loved," she thought. "It warms the heart."

And it came to her: "Is the Lord's heart warm with our love and our wanting Him?"

"G'night oncemore, Mommie! G'night!"

## Heartsearch

EVELYN K. GIBSON

Am I emptied, Lord, of self?  
Search this sinful heart of mine;  
Bring the hidden secrets out  
To the view of love divine.

Probe my motives, thoughts, and plans,  
Attitudes, and loves, and will;  
Until I see, as Thou dost see,  
Self poured out, so Thou canst fill.

Fill with love—thus Thou canst bless  
Others through this house of clay;  
Yielded, fruitful, in Thy will,  
Following in Thy perfect way.

Moody Monthly

# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about  
Christians

## People in the News

DONALD F. McKECHNIE, an Ottawa accounting executive, was elected chairman of the Christian Business Men's Committee at its 20th annual convention. He is the first Canadian to be named to the post.

VERNON McLELLAN, editor of *Christ's Ambassadors Herald*, has been appointed Managing Editor of *Youth for Christ* magazine, succeeding Mel Larson who resigned to become editor of Evangelical Free Church publications.

DR. WILLIAM WARD AYER, for the past eight years director of the Marching Truth Broadcast, was recently honored on his thirtieth anniversary of continuous religious broadcasting.

LOUIS JUDSON BRISTOW, 82, retired pioneer developer of Baptist hospitals in the South, died November 15 in one of the hospitals he helped to build.

DR. A. D. HELSER is the new General Director of Sudan Interior Mission, succeeding G. W. Playfair, retired, now Director General Emeritus of the mission. Dr. and Mrs. Helsner began their missionary work in Nigeria in 1922.

KENNETH G. HOOD, field director for Costa Rica of the Latin America Mission, is returning to the United States for a two-year period to assume the mission's home directorship. He succeeds associate director Horace L. Fenton, Jr., who will transfer his headquarters back to Costa Rica.

HARRY HOLT, Creswell, Ore., farmer who led in the adoption of mixed-blood Korean orphans by U.S. Christians and who himself has adopted eight orphan boys and girls is seeking four volunteers for work among orphans in Korea. Needed are a doctor, two nurses and an experienced cook.

DR. R. A. FORREST, founder of Toccoa Falls Bible Institute, has been named president emeritus of the school following his resignation as its active head. He is succeeded by Dr. Julian A. Bandy. Dr. WALTER M. MONTANO, executive director of Christ's Mission, Inc., and editor of the *Converted Catholic Magazine*, has recently been appointed Honorary Consul of Bolivia. A native of that country, he has twice declined appointment to the post of Bolivian Secretary of State.

TRESSIE V. MYERS, R.N., secretary of the Nurses Christian Fellowship of Inter-Varsity Christian Fellowship, is on a six-month trip to visit groups of Christian nurses around the world.

## New Contacts Made with Auca Indians in Ecuador Jungle Outpost

AS MOODY MONTHLY went to press word from Ecuador indicated that two widows of martyred Ecuador missionaries are at an advanced base in friendly contact with three Auca women. The contact took place only a short time after Auca Indians had attacked the advanced base built by Dr. Wilfred Tidmarsh on the Curaray River, just below the River Oglan, nearer Auca territory than the former approach two years ago.

The report states that by unusual coincidence Betty Elliot, widow of martyred Jim Elliot, was at Arajuno, the mission station founded by martyred Ed McCully, when friendly Quichua Indians announced the coming of the Auca women. The Quichua Indians, about eight families who live near the Oglan mission outpost, witnessed the Aucas wading across the river early Wednesday, November 13 and hurried to take the news to Arajuno.

In spite of an earlier attack on the Oglan building, Betty Elliot took off at once on a six hour trek over the jungle trail to meet the Auca women upon word that they were there. Using the limited Auca vocabulary she has been developing, Mrs. Elliot was able to talk with the women during the several days of their stay at the Oglan settlement. When Dr. Tidmarsh, who was in Quito getting supplies, heard the news, he headed for his jungle station at once, arriving Thursday evening. It is reported that Marilou McCully also joined Betty Elliot. During the visit, missionary pilots kept in touch by the plane-to-ground telephone system devised by Nate Saint before his martyrdom.

The Auca attack which killed the five young men attempting to make friendly contacts with this isolated tribe—Roger Youderian and Peter Fleming in addition to Jim Elliot, Ed McCully and Nate Saint—occurred two years ago this month, on January 6, 1956. Attempts to reach the Aucas have continued.

For some months previous to the latest attack of the Aucas, Dr. Tidmarsh had been building the little mission station at the edge of Auca territory. Usually he stayed at the new site most of the week, returning to his base at Arajuno each week end. Provisionally, at the time of the attack on the station, Dr. Tidmarsh was away.

Describing the attack, Dr. Tidmarsh said: "A group of Aucas, estimated to be about twenty in number attacked the house, storming it with all ferocity from every direction. They broke the doors, smashed everything in sight except what they stole, and scattered stuff all over the place. They took machetes, axes, clothing, bedding, pots, pans and all foodstuffs. They left two lances in a crossed position before the doorway and one sticking in each window. The lances they left were very old ones—wrapped around them were pages from an English Bible. No doubt these were from a Bible they got from the five fellows when they were killed."

## Proposed Commercial Radio Station to Proclaim Gospel

Application to operate a 50,000-watt commercial radio station that would promote evangelism has been filed with the Federal Communications Commission by Roger L. Stenslund. Mr. Stenslund, proprietor of a religious bookstore in Spokane, Wash., acted on behalf of a group of businessmen in Spokane.

The new station, as now planned, would be one of the most powerful operated by a religious group in the U.S. It would be directed by Christian Services, Inc., which is, in turn, directed by evangelical Protestant churches in the Spokane area. CSI told the FCC that its purpose, as listed in incorporation papers, is to "proclaim the unsearchable riches of Christ; instruct believers in the Word of God; foster, promote and encourage all phases of evangelism through the medium of newspapers, radio broadcasts and television broadcasts."

The proposed station would be a standard commercial broadcasting station supporting itself through the sale of advertising time. Twenty per cent of the air time would be devoted to evangelistic broadcasts.

## Catholic Travelers in Space to Get Patron Saint

Authorities of the Roman Catholic Church are informally considering selection of a patron saint for space travelers, a Vatican official said recently.

It was believed that the most likely patron would be St. Joseph of Copertino, a seventeenth century Italian Franciscan friar. According to tradition, he floated in the air during religious ecstasies on more than seventy occasions.

In Italy, he is also considered a patron saint of students. He was canonized in 1767.



## Yearly Bible Output Rapidly Reaching 27 Million

Total world circulation of the Bible, the Old and New Testaments and portions of the Scriptures together reached 26,379,142 in December 1956. This and other dramatic facts are documented in a 12-page report issued by Dr. Frank W. Price, director of the Missionary Research Library, maintained by the National Council of Churches. This is almost one million more than the year before and 3,242,469 more than in 1954.

"At the close of 1956," Dr. Price reported, "at least one whole book of the Bible had been published in 1,109 languages, which is 17 more than the year before." He pointed out that the historical list of 1,109 includes many languages now obsolete, such as certain Chinese dialects, but that the number of languages in which some part of the Bible had been circulated in the last 25 years "is probably between 600 and 700."

Using American Bible Society and other agency figures, the report shows that the first five countries in the sale of complete Bibles are the United States, Germany, England and Wales, South Africa and Brazil.

## King James Version Still Choice of Episcopalians

On its fifth anniversary, the Revised Standard Version of the Bible is claimed by its sponsors to be firmly established as the best of all modern translations; nevertheless, the King James version still outsells the RSV by about 8 to 1. The National Council of Churches, which sponsors the Revised Standard Version, assumed that the swing to the RSV would begin with clergymen and other Bible scholars. But this assumption was jolted in a survey recently conducted by the *Living Church*, a weekly Protestant Episcopal magazine.

In the poll of more than 400 Episcopal preachers, it was learned that 262 "always" read from the King James version at public worship, compared to only 32 who regularly use the Revised Standard Version as a pulpit Bible.

## Philadelphia Library Gets William Penn Bible

The Free Library of Philadelphia has acquired a Bible inscribed by William Penn in 1705 for presentation to his son, John.

C. Barton Brewster, president of the library's board of trustees announced the gift when the Friends of the Library, a newly-formed organization, met for the first time last October 26.

The Bible, which has black and gilt binding, was acquired

from the family of the late Judge John M. Patterson of Philadelphia, who bought it at auction in England in 1916. It measures seven-and-one-half by ten-and-one-half inches. It was given by Penn to the only one of his 13 children to be born in the new world. John was five years old when he received the gift.

## Six-Point Manifesto Issued by Atlanta Preachers

Eighty ministers of churches in Atlanta, Ga., signed a manifesto recently which was headlined in Atlanta's leading newspaper, *The Atlanta Journal and The Atlanta Constitution*. Believed to be the first such declaration of beliefs on racial problems to come out of the Deep South, the statement listed the following six points as of "basic importance for our thought and conduct":

(1) Freedom of speech must at all costs be preserved; (2) as Americans and as Christians we have an obligation to obey the law; (3) the public school system must not be destroyed; (4) hatred and scorn for another race or for those who hold a position different from ours can never be justified; (5) communication between responsible leaders of the races must be maintained; and (6) our difficulties can be solved . . . only through prayer.

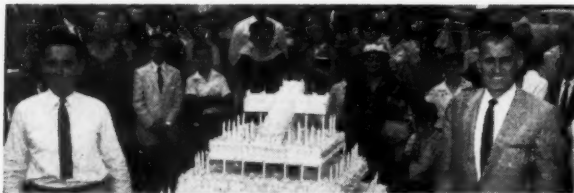
"We believe," said the ministers in the preamble to their statement, "that all Americans, whether white or black, have a right to the full privileges of first-class citizenship." They also emphasized that while they did not think the South is more to blame for present difficulties than other areas of the nation, "we are of one mind in believing that Christian people have an especial responsibility for the solution of our racial problems."

Signers of the statement included the executive secretary of the Georgia Council of Churches, and several council members, and 20 members of the Christian Council of Atlanta. They declared they had prepared the statement as individuals, but added: "We believe that the sentiments which we express are shared by the multitude of our fellow citizens."

## Thursday Night is 'Church Night' in Ohio Town

Thursday night is Church Night in Bryan, a northwestern Ohio town of 7,500 people. For 18 years there has been an understanding between the churches and the public schools to this effect. Teachers never schedule school events on Thursday nights, except in rare instances, and then the fact is known far in advance. And the churches, in turn, slate all their

### Church Celebrates 159th Anniversary



Anniversary cake. Baker Sutrain (left) and pastor. Sterling Keeton photo

A Baptist church in Cincinnati, Ohio, which was meeting the spiritual needs of its people eleven years before the Constitution of the United States was adopted, celebrated its 159th anniversary recently. A 400-pound cake (see photo) baked by a member of the church, Joe Sutrain, was a feature of the all-day service which climaxed a week of celebration.

Lockland Baptist Church has nearly 6,000 members today. But in 1898 when the church was 100 years old there were only 100, with an average attendance of 30 persons. Until 1922 attendance records were very poor, with only 45 persons present for church services on the average morning and about 100 in the evening. Since 1922 attendance has grown rapidly, and present Sunday school enrollment tops 2700. The present pastor, Dr. John W. Rawlings, has been in the pulpit since 1951. Lockland supports fifty-two missionaries on sixteen fields.

### Western Camp Leaders Map New Year



Heads of well-known Western camps and conferences plan together.

Members of the Western Conference and Camp Association, meeting on the Mission Springs conference grounds near Santa Cruz, Calif., adopted a four point program for strengthening and enlarging their work on behalf of church-related camps and conferences in the Western states. Included were (1) the publishing of a house organ, (2) a legislative program to help protect the interests of Christian camps, (3) a plan of cooperative purchasing and (4) the decision to engage an executive secretary.

Those meeting in the conference represented forty-seven church-related camps. Officers for the new year are shown in the photo (from left), Hal Donovan, treasurer, Graham Tinning, executive secretary; Ira Fox, recording secretary and Jim Kennedy, vice president, southern area, conferring with Walter A. Warkentin, president.



youth activities for Thursday nights. Thus there is no conflict for the youth's time. Ministers think the idea is excellent, and recommend it to other communities. The teachers like the plan, too, since many of them are church youth leaders and several are members of choir groups. They can depend on having that night for church work, without fear of any interference from school problems.

Elsewhere, Norwood Baptist Church, Birmingham, Alabama, has changed the hours of its Sunday school and morning worship service in what the pastor describes as "an effort to slow the hurried pace of Sunday worshippers." The church moved its Sunday school hour from 9:30 to 9 A.M., its time for the morning service from 10:50 to 10:10. Pastor John Scott Trent said this permits worshippers to leave the church by 11:10.

"The people at the church have taken on a new Sunday-morning glow," Trent believes. "The feeling of having to rush around on this day is now gone. They may enjoy the Sunday school lesson, the sermon, and every phase of the worship service knowing that they will get out in plenty of time to do what they have planned."

### Minnesota to Keep Cross in Centennial Emblem

The cross will be kept in Minnesota's centennial emblem, the state's centennial commission decided. Minnesota will celebrate the centennial of its statehood during this year, and Jewish citizens have raised objection to the use of a cross in the centennial emblem. It was suggested that an unadorned church spire be substituted for the cross. But the chairman of the commission said, "We cannot change history. Anyone trying to ignore the part Christian missionaries have played in the early history of the state is trying to ignore Christianity itself." The commission made its decision after the Minnesota Poll had taken a survey which showed that 66 per cent of all Minnesotans favored keeping the cross in the emblem, while 19 per cent wanted it removed, and 15 per cent had no opinion.

### University of Vermont to End Chapel Services

Weekly chapel services at the University of Vermont, in Burlington, will be discontinued, the board of trustees has decided. Dr. Carl W. Borgmann, president of the state university, said the services would "seem, at least technically, to violate the third article of the Vermont constitution." He said

this article states that "no man ought to, or of a right can be compelled to, attend any religious worship, or erect or support any place of worship . . ." Dr. Borgmann said the worship service might be interpreted as compelling taxpayers to support "a place of worship," since the university gets a subsidy from the state. He said the weekly chapel service would be discontinued early this year.

### McAuley Mission Celebrates 85th Year

The McAuley Water Street Mission recently marked its 85th anniversary as an institution for rescuing alcoholics and other down-and-outers in a special service at the mission, 124 Water Street, New York City.

The mission says it is the oldest in the United States and possibly in the world functioning purely as a rescue mission as distinct from a gospel mission. It was founded by the late Jerry McAuley, an ex-convict, and from 1872 until 1948 was located at 316 Water Street.

### Three New Gospel Magazines Released in Africa

The long-awaited release of three new illustrated evangelical magazines for the Belgian Congo has been announced by the Africa Literary Campaign which has been publishing *Envol* since 1954. The new periodicals are *Oyebe* in Lingala, *Sikama* in Kikongo and *Sankai* in Tshiluba. Total circulation of the new publications started at 50,000 copies. They are being sponsored jointly by ALC and Protestant Missions of the Congo, a fellowship group.

Behind the new publications is a New Zealand journalist, Trevor Shaw, who was founder and first editor of *African Challenge* in 1951. (From the *African Challenge* an entire group of similar foreign-language publications has been inspired, most of which are enjoying an amazing popularity in many parts of the world.)

The publications were scheduled to appear one month apart, with *Oyebe* issued last December, *Sikama* this month and *Sankai* next month. Assisting Editor Shaw with the new publications is Miss Dorothy Jenks, a linguist formerly employed by the British Broadcasting Co. in London, but now a missionary of the British Baptist Society on loan to Shaw's ALC.

Meanwhile, another Shaw-inspired periodical, *New Nation*, issued in Ghana and printed in England, suspended publication with its September issue.

## Teen-agers Promise to Pray for President

Thousands of teen-agers in 34 states and seven foreign countries signed a "prayer pledge" in behalf of the President, following an appeal from *Youth for Christ* magazine editors. The signed pledges filled a large book which was embossed with gold lettering and sent to the White House. The lettering read, "To the Most Honorable Dwight D. Eisenhower, President of the United States of America. From Teen-Agers of America active in Youth for Christ International. First Samuel 12:23—'God forbid that I should sin against the Lord in ceasing to pray for you.'" An accompanying letter carried the statement, "We want you to know, Mr. President, that there are thousands upon thousands of fellows and girls across America who are not in trouble with the law and who are for you 100 per cent in developing a nation based on spiritual principles."

In acknowledging the prayer pledges, Mr. Eisenhower issued the following statement: "I am deeply touched to know that so many of the young people of our country have pledged themselves to prayer on my behalf. In so doing I trust that they will develop an even keener appreciation of the problems of our country and of the world. The combined strength of the young people of our country is tremendous; they can make our country a stronger nation, based upon the spiritual principles that they and we know are so important and integral a factor in our prosperity and security."

In the picture Carol Weimer of Wheaton, Ill., editorial secretary of *Youth for Christ* magazine, is shown holding the gold-embossed book of prayer pledges which was later sent to the President.



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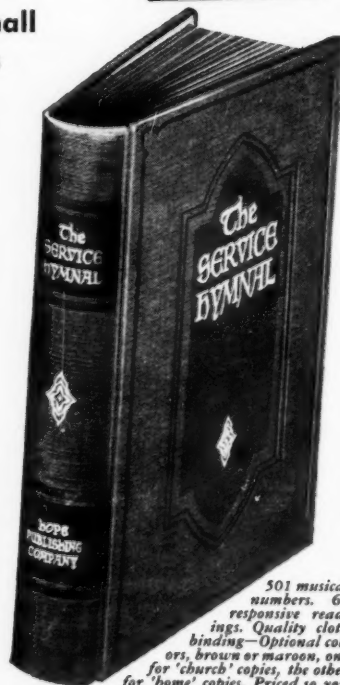
One pastor writes: "Two weeks ago we ordered 150 of The Service Hymnal to supplement the number we have on hand. Upon arrival of the new copies we decided they look so much better than the ones we have been using for several years that we should order another 150 copies." Rev. G. E. JENKINS, Alhambra, Calif.

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## Our Moody Readers

### Subscription Canceled

Will you please cancel my subscription to your magazine, MOODY MONTHLY, immediately.

Two reasons prompted me to this action, and these are:

(1) The hazy conglomeration of ads that fill up your magazine that detract any good that can be gleaned from the good articles that can be found.

(2) Your continued support of the individual Billy Graham, when this person completely endangers the program of the local church by his policies of evangelism of cooperating with organizations like the National Council of Churches and people of like calibre. Eph. 4:11; I Tim. 6:3-5; II John 9-11.—Stan Bauder, Santa Barbara, Calif.

### A Bow at a Venture

Random thoughts of a retired foreign missionary about Billy Graham and the New York Crusade:

1. He stressed the indispensable foundation truths of our faith. 2. He expounded well-known Bible passages, extracting only what was naturally in the verses. 3. He made the self-evident arresting, desirable and worthy of pursuit. 4. He aimed at getting decisions and he got them.

As students for the ministry, we used to be told that it was the business of a seminary to give us what we could not get elsewhere. The result was that the kind of Bible study which would have laid a foundation for edifying expository preaching was taken for granted; it was praised but not taught; and so we naturally embarked on "topical" preaching. We tried to lecture the congregation rather than feed the flock.

Of course experience led many of us later on to cultivate expository preaching, but how much time it would have saved us had we learned the art in seminary.

On the whole, I like the way Billy Graham does it, better than the way so many of us don't do it.—Alexander M. Allan, Claremont, Calif.

### Mingling Ministries

I enjoy your magazine, but I have a suggestion. I have seen your [Moody Institute of Science] "Facts of Faith" films and watched your program on television. I think they are very inspiring and interesting. Why not have a "Facts of Faith" series of articles in your magazine?—Douglas Jansen, Xenia, Ohio.

### Things As They Are

As a Chinese Christian student pursuing my higher education in this country, I would like to express my profound appreciation for the truthful and courageous article ["Christians Are Still Being Matured in Red China," Oct.] written by our Ambassador, Dr. Tong, on the plight of the true Body of Christ in China today. There is a very definite need for such objective analysis in the face of widespread misconceptions concerning the alleged religious liberty that

Moody Monthly

the Communists have granted to our people.—P. L. Tan, Washington, D.C.

I appreciated your article in the October issue (on the martyrdom of Christians in Red China). Our Presbyterian church publications keep putting in lines that surprise me. For example, a writer in "Crossroads" (Oct.-Dec., '56, page 5) writes:

"There is magic in the names of Darwin, Marx and Freud . . . We have not, in our age, produced thinkers possessing the stature of these men."

Editors of religious papers have to be very careful.—Robert A. Stevenson, Lancaster, Ohio.

Your editorial (Sept.) was quite accurate in its analysis of the present times in Japan. Especially significant was the fact that even as you mentioned, that the Communistic church tried to cause disharmony among the missionaries and the nationals, there has been that very same stirring among the leaders of the larger national church leaders. Our friend in Tokyo reported this to us.—Henry Ayabe, Kyoto, Japan.

Just a few words to thank you for publishing such articles as the one on the refugee clergymen ["They Tasted Iron Curtain Freedom," Sept.] and the one on persecution of Christians in Red China. It is indeed encouraging to know that at least one Christian magazine is realistic enough to print the truth and not either compromise or avoid the issue altogether.—Mrs. F. B. Moore, Fairview Village, Pa.

#### Angel of His Presence

I don't know when I have read anything that touched me like the article on Martha Snell Nicholson ["Servant on a Sickbed," Nov.]. My own little mother is a paralytic and has been for years. About 25 years ago she was stricken. She is so patient and sweet in her affliction.

I have tried to share this wonderful article with others and am mailing my own magazine to someone else today. I am enjoying the entire magazine and wonder why I had not subscribed before.—Mrs. E. W. Gosnell, Atlanta, Ga.

#### Literature in Missions

Your article, "The World I Saw" (Sept.), was deeply appreciated, and I concur in almost all you say. I visited the mission fields of the world last year, including India where I spent three months. I am satisfied that Christian literature, true to the Word, is going to play an important part in world evangelization. Literacy is growing by leaps and bounds.

At this present time there are very few homes in Colombo, Ceylon, that have not received some portion of the Scriptures. I am glad you have seen conditions and know that the national missionary can accomplish so much more than the foreign missionary.—F. H. Ferris, Hamilton, Ont., Can. [From letter to author Kenneth N. Taylor, director, Moody Press]

January, 1958



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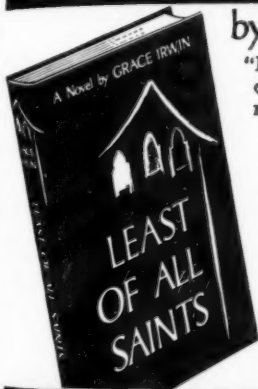
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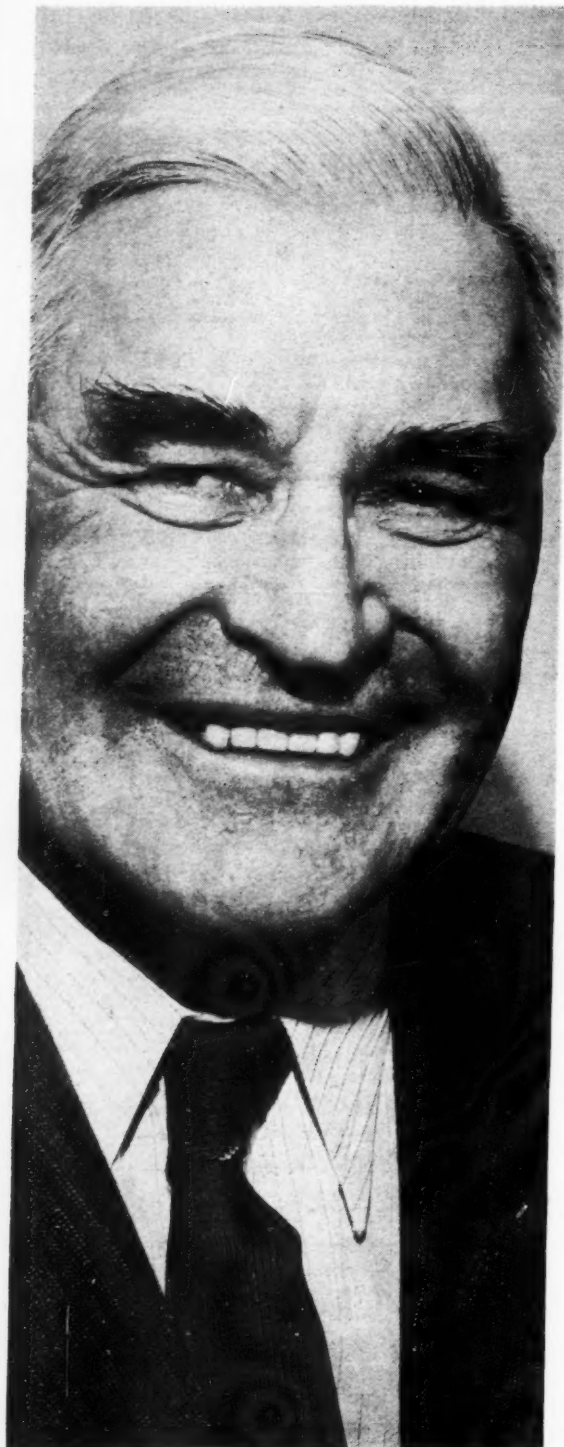
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# Editorials

## ***The Spirit of the Age***

What were the factors behind the collaboration with the enemy and the high death rate of so many of our soldiers taken prisoner during the Korean conflict? *The Wall Street Journal*, referring to an article in *The New Yorker*, comments on the Army's findings on the above question.

Two apparent explanations are disposed of quickly. First, the collaboration—which ran as high as 30 per cent for rather understandable defections, and more than 13 per cent for quite serious promises to and actions for the enemy—was not due to “brain washing.” Second, the high mortality rate among American soldiers held prisoners—38 per cent, the highest rate in any war in which we have been engaged—was not the result of inhuman treatment by Chinese Communists. These observations, of course, do not totally exonerate the enemy so far as the above practices are concerned; they only affirm that such activity does not account for many of the cases.

Well, then, what is the explanation? According to the editorial in *The Wall Street Journal*, there were two things. First, lack of discipline. Second, lack of resourcefulness.

We have no way of checking out the findings, but we would not be at all surprised if they are true. We say this, not because we do not respect our men in uniform, for as a class they are to be admired and respected. But what deviations there were, we do not doubt could come from the sources specified.

Unfortunately, the spirit of the age is against both discipline and resourcefulness. Too much of our national, community and private life fosters such questions as: What is there in it for me? Who will take care of me?

In our quest for security, we are in danger of failing to learn to grasp opportunity. We tend to sacrifice challenge for comfort, work for welfare, duty for dole. Important as humanitarian actions are, they can be carried so far as to crush incentive, initiative, and resourcefulness.

Too frequently this same undisciplined and unimaginative spirit characterizes the Christian. Such workers will crack up under pressure. A few years ago a missionary leader wrote:

“Frankly, it is the conviction of many of us that the greatest contribution which Christian institutions in the homeland can make . . . lies in the cultivation of a spirit of discipline and of submission to the Lord and to those under whom they serve. Without being unduly pessimistic about present-day trends in evangelical circles, we sometimes feel that there is a very superficial emphasis in many quarters, with the result that the young people tend to think more of what they can get rather than what they can give. . . . They cannot be too frequently reminded that the Christian life is the life of a soldier, and that it necessarily involves discipline and hardship.”

Do not blame the young people, however, if they fail to measure up to the above specifications. The editorial to which we referred at the beginning ends this way: “The honest answer is, if the nation would only acknowledge it, that the new softness was not any of the doing of the young soldiers or of the Communists. Those soldiers who broke were imprisoned by ourselves long before they were captured.”

If some of our young people do not measure up, the blame belongs to all of us who shared, or who should have shared, in their training. The home, the church, the school—in short, all that have part in their education—bear the responsibility. Training should begin early. It is difficult indeed to try to inculcate discipline when the young person has known little of it. Thank God, He can break and melt and mold. But we dare to believe that He desires some of this training to take place much sooner than it does.

## ***Our Shifting Congregations***

Churches near military bases or in certain industrial areas are wide awake to the fact that they work among a constantly changing population. But the average church may be surprised to find that conditions in its own neighborhood are much the same.

Statistics indicate that each year no fewer than 33 million U. S. residents move to new homes. In other words, one person in five throughout the country this year of 1958 will be a newcomer to the community of his choice.

City and suburban pastors, especially, know by experience that incoming families need help if they are to find their way to Sunday school and church, let alone put down new roots in the church's fellowship and program. Intentions may be good, but performance more often than not is poor. “We've intended to find a church, but have never gotten around to it,” is the too common explanation.

Systematic visitation, with perhaps a special program for contacting newcomers, will benefit any church that will undertake it. Far more important, it will reach whole families for Christ who may otherwise drift completely out of reach.

## ***Red Flag for Parents***

In a recent forceful address, J. Edgar Hoover reminded his hearers of the shocking increase of crime among juveniles: “. . . arrests of persons under 18 years of age increased more than 17 per cent in cities during 1956, while the increase in population of this group was only about 3 per cent. Furthermore, almost 46 per cent of all arrests for major crimes in the United States were of youngsters under 18.”

In speaking of the remedy for this condition he said, among other things: “The child with a secure, happy, religious home rarely becomes a delinquent.”

We are sure that such pronouncements produce concern among those who believe the Word of God. Among this group the emphasis upon proper home training is accepted as true and relevant. But how deep is our concern? How vital is the emphasis? How fully are we convinced of the power of the remedy?

Perhaps we can point to our support of and our engagement in Christian activities for helping both children and parents—and that is very good. Such ministry should be maintained and intensified.

But what about our own homes? To win the children of others and lose our own children would be stark tragedy indeed.

Is such a thing impossible? Not at all! Before the whole thing is passed off as irrelevant to us, let us dare face the actual condition of our own homes. As parents, are we faithful to the church? What about our comments upon our fellow Christians? Do we have a regular family altar? Does our conversation with our children include normal and sincere references to the Lord? In short, how much Christianity is to be found in our homes?

There is an area of potential danger of which all of us should be aware. The increase in the number of mothers who are working to supplement family income seems to be rising steadily. We are not unaware of the need for supplemental income on the part of some families. And we are not opposed to the initiative and industry shown by women in seeking and obtaining positions. We are sympathetic with the problems of employers who look upon this area of potential employees as a source of meeting their need. But we do believe that caution must be exercised, especially in homes where growing children and adolescents are left to shift for themselves.

Nothing—not the church, not the school, not the playground—can take the place of the home. We are not unmindful of the number of Scriptures which place the child's training as the responsibility of the father; nevertheless an integral part of any home is the loving presence of the mother. The unparalleled opportunity of the mother during the years the child is in the home beggars description.

It will do us all good to read carefully some verses from the Word of God.

*... he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments" (Psa. 78:5-7).*

*And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).*

*Train up a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6).*

## Selling Sunday

There are several indications that the public at large has lost sight of certain vital facts concerning the value of the Lord's Day. The disregard of the day in general, the trend toward using the day more freely for entertainment and business, the failure to see the link between disregard for a day of worship on the one hand (which is minimized) and increasing moral and spiritual distress on the other (which is recognized)—all these are alarming symptoms.

But it is far more serious when those who name the Name of Christ likewise fail to see that a day of rest and worship is essential.

Not long ago it was proposed—in apparent sincerity—that churches shift their weekly worship service to Thursday evening, with a short communion service, perhaps, on Monday mornings. The argument was that with shorter work weeks and more leisure thousands of Americans like to go to resort areas for the week ends, and that a Thursday evening service would fit more readily into this program.

The proposal needs no lengthy comment in these columns. The believer who knows for himself what the Lord's Day means, what the lack of a day of worship meant before he came to Christ, what the day can mean to his children growing up in our ungodly world—no such believer would take the suggestion with even a grain of seriousness. We need a day of rest and worship. It is enjoined upon us. "Man shall not live by bread alone" (Luke 4:4). "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

Nor can we worship unless we honor God in deed as well as word. One cannot say, "I love the Lord my God with all my heart and all my mind and all my soul," and then go on to say, "I'll worship at odd moments." If God is first, He must be first in this as well as in other things. A generation that seeks to serve God in its extra time might just as well close its churches and head for the haunts of pleasure. God will not meet them on the fly, enroute to the picnic grounds, the used car lot or the nearby supermarket.

We know all this—but do we realize how easily we ourselves can inch secondary things ahead of the things which really count? Recreation, entertaining, profitless reading or viewing or listening, or even excessive sleep can frustrate God's purpose for us week after week. We would not dream of selling Sunday all at once—but there's a real danger of selling it piece by piece.

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**In the Special February Issue!**



# the near tragedy of partial obedience

By George Duncan

**O**BEDIENCE is a basic word in Christian living. The purpose of our redemption is summed up in our obedience to God. We are "elect unto obedience" (I Peter 1:2). Obedience is the pathway to our experience of God. "If any man will do His will, he shall know of the doctrine" (John 7:17). And in obedience lies the proof of our devotion to God. "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

I should like to consider this subject of obedience against the background of early experiences of Abraham, that great giant of the faith. And because he made such a fumbling, faltering start, which very nearly issued in tragedy, I've chosen to call it "The Near Tragedy of Partial Obedience."

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Gen. 12:1-3)

♦ This account sets before us, first of all, a revelation of the will of God that was plain. And in that revelation three things are worthy of our notice.

To begin with, it was a revelation of the reality of God's person. Genesis 12:1 reads, "Now the Lord had said." But Stephen, in Acts 7:2, makes it even more explicit in the statement, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia." At the very center of Abram's experience was a revelation of God's own person, and the reality of it.

All faith and all obedience begins right there. Not until we come to know the Lord are we going to be involved in obeying Him.

Also in this plain revelation of the will of God the require-





## The Near Tragedy of Partial Obedience

*God may be waiting to hear from your lips*

ment of God's plan is made known: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

There are times, of course, when the things God requires of us are not perfectly clear. But these times do not constitute our real problem. I believe the focus of God's problem, and our problem centers very often in matters about which God's will is absolutely clear. And we ought to get on with those and not worry about the other matters that we are unsure about.

The third thing concerning this plain revelation of the will of God concerning Abram is—almost incredibly—the range of His purpose. What was God's purpose for this one man? It was that in him all the families of the earth would be blessed. And even now, all these centuries later, we haven't reached the limit of the outworking of God's plan through this one man's life.

I wonder if you have ever stopped to estimate the range of God's purpose through you—through your giving, your praying, your writing, your testimony, your faithfulness—through you!

God's purpose is that you shall be blessed, and that you shall become a blessing, and that in you all the families of the earth shall be blessed. That's God's incredible way of working. It seems to me that He takes the "nobodies," and by the addition of Himself transforms them into a stream of blessing to countless thousands.

♦ THEN I want you to note a second development in this account; namely, a *response to the will of God that was partial*.

Clearly, first of all, Abram did respond. He was not indifferent to the will of God. He was not the kind of man who didn't care what God had to say. When God met him, and revealed His person, His plan, and His purpose in all its wideness and fullness, Abram *did* something about it. He did leave Ur, he did leave Haran, and he did come into the land.

Isn't that just the category in which most of us Christians find ourselves? We are not indifferent to the revelation of God's person and God's plan and God's purpose in and through our lives. We do something about it, we have done something about it. We're not like the people outside the church who just don't care, who are not interested, who "couldn't care less," and who are not bothering one bit about it. We do bother, we have bothered, we are bothering about it. We have responded.

But have you noticed this: with Abram's response went also a reservation. It all centers in one little phrase, "... and Lot went with him." That's all.

Again in Chapter 13 it is repeated, verse one: "And Lot with him"; verse five: "And Lot also, which went with Abram." At the same time that Abram gave a response he also made a reservation.

God had said to him, "Go out of your country." He did that. God had said, "Out from your father's house." He did that. God had said, "Out from your kindred." Ah, there is the reservation! "And Lot went with him."

"The Near Tragedy of Partial Obedience" is an abridgment of a message given at the Mid-America Keswick Convention last October.

Such is the near tragedy of partial obedience. And I believe that is the crux of God's problem with His church today. His problem isn't our total indifference to His will—not at all. God's problem and our problem center in the partial obedience we yield. The measure of response we give is not really the issue; it is the reservation that we have made alongside it.

The point is this, there may be nothing inherently wrong about this reservation of ours, even as there was nothing inherently wrong about Abram's affection for Lot. It is a fact of spiritual experience that God's problem with us does not necessarily focus on something that is obviously and clearly wrong. We might argue heatedly for the reservation we have made, and be able to give a hundred and one perfectly good reasons for holding it. And yet all the while God is saying to us: "Out!"

♦ NOTICE, thirdly, in this account, the *results of the will of God that were perplexing*.

How disappointing this place was to Abram when he got there! We read (v. 5) that "they went forth to go into the land of Canaan; and into the land of Canaan they came." Verse 7: "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." And again, verse 8: "... and there he builded an altar unto the Lord, and called upon the name of the Lord."

We certainly do not want to read something into the Scripture that isn't there. But I wonder whether something had come into Abram's fellowship with God that was terribly disappointing.

You see, God had such a lot to say to Abram when He set him off on the road. And when he got there, the first time he built his altar, the Lord just seemed to say, "I see you've come," and nothing more. And the next time Abram built his altar God said nothing at all.

God doesn't have much to say to those who are disobedient, and it may be that Abram suddenly discovered that his fellowship with God was becoming a fading, silent thing. For God the Lord, who had appeared unto him, who had had so much to say to him, now was silent, even though he'd come to the very place God meant him to come to.

Perhaps your experience has been much the same. Perhaps you've found that a reservation has marked the beginning of a fading fellowship with God in your life.

When God made His will plain to you it was a time of blessed communion. When you turned to your Bible God spoke to you. When you prayed you had fellowship with God. But ever since the day you made that reservation God has had less and less to say to you, until maybe now when you turn to your Bible and go to your room for prayer God says nothing at all.

Abram had come to the appointed place, and yet how difficult the path! For he was no sooner there than there was a famine in the land and he was afraid he wouldn't be able to survive. And now the man who hadn't been prepared to trust God with one thing finds that the he cannot trust Him with another. So he goes down to Egypt.



## words you should have spoken a long time ago.

In other words, he has no sooner got to the place where God meant him to be than he's out of it again! And he no sooner gets down into Egypt than he finds terrible danger threatening his family, and his own life also.

Have you ever come across Christians whose lives were all mixed up? Everything seems to be going wrong, all the threads are tangled, and one really wonders what is the way out, if there is any at all.

How disappointing the place! How difficult the path! And how desperate the prayer! We read at the beginning of Chapter 13 that Abram went up out of Egypt—and I think he is a very disturbed and desperate man now.

Abram went up out of Egypt, he, and his wife, and all that he had, *and Lot with him*, into the south of Canaan. And he went on his journeys from the south even unto And Abram was very rich in cattle, in silver, and in gold. Beth-el, unto the place where his tent had been at the beginning, unto the place of the altar, which he had made at the first: and there Abram called on the name of the Lord (Gen. 13:1-4).

And that was the first time that Abram had prayed for a very, very long time. How desperate the prayer!

♦ Now we come to the whole significance of this theme and study: *the realization of the will of God that was perfect.*

I want to note with you first of all the unexpected chance that was given Abram. The moment he came back, the moment Abram prayed, God began to shape the circumstances in order to give him another opportunity to do what he knew, what he had known for a long time that he should have done. God shaped the circumstances to make it easy for Abram to obey Him.

There was a quarrel (v. 7) between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And when Abram went along to see what was the matter, the truth was obvious. The land was not able to bear them both. It was then, at long last, that Abram realized that God was giving him the opportunity to make things right, to render an obedience he had withheld from Him for years.

For Abram the chance was unexpected and the choice unhesitating. Abram said unto Lot, verse 8 of Chapter 13:

Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee?

I wonder if God ever holds His breath. If ever He does, He must have held it then. For there were some words that God had been waiting for a long time to hear from the lips of His servant. And now Abram had come right up to the very point of it. What would he say?

Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand,

then I will go to the left.

My friends, perhaps there are some words that God has been waiting to hear from you, and He has brought you to the place right now where He has shaped your circumstances to give you the unexpected chance. It concerns some reservation, some realm of disobedience, some item in your life about which you've not yielded to God. "Separate thyself."

Maybe it's an apology you're due to make to another Christian, and you've just dug your toes in and said, "I'm not going to apologize." Maybe it's a bill you've got to settle, an account of long standing you have not paid. Maybe it's a sin you've got to forsake. Maybe it's a relationship you've got to end.

You should have spoken these words weeks ago, months ago, years ago. And He is waiting to hear them now: "Separate thyself from me."

Oh, to have done with it! To know the sin to go out of your life, to know the issue to be finished, the apology made, the letter written, the relationship ended. "Separate thyself from me." The words God is waiting to hear you say!

Oh, what then? The chance unexpected, the choice unhesitating, and the consequences unlimited. Verse 14 (this is the very opening of the floodgates now): "And the Lord said unto Abram, after . . . after . . . that Lot was separated from him . . ."

Say, did you notice something? The Lord is speaking again! The silence is ended! Communion is restored! And what has God got to say now? Just a sentence, a phrase, a word or two? Oh, no, not now!

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee (Gen. 13:14-17).

That word let the floodtide in again, did it not? What was holding it up? A partial obedience.

Let me say to you, what has been hindering the floodtide in your life of communion with God? It hasn't been your disobedience. It isn't that you are a Christian who doesn't care about the will of God for your life. It's just a reservation, that's all.

Yours is not a total disobedience, but a partial obedience. And God, right now is giving you another chance. He has shaped the circumstances to make it easy for you to render the obedience you've withheld from Him for so long.

Say to Him now the words He's been waiting to hear. Say to Him now the words concerning that reservation: "Separate thyself, I pray thee, from me." And see what happens when the floodtide opens again, and all the fullness of His grace comes pouring in!

END

# The

# C O N V E R T E D

# Tavern

By Hazel Thomson



A new kind of activity goes on today in Best Seller Publicity's converted tavern. Grossi photo

**T**HE old tavern had never interested Jo Peterson particularly. She passed it many times going from home to shop or mail letters. But one day she was especially burdened for Best Seller Publicity, the work closest to her heart. She felt that something had to be done. The work of supplying Scripture cards for display in buses and streetcars and billboards for highways had outgrown the small, overcrowded office on Madison Street in Chicago. In fact, the accumulation of Scripture cards and other supplies was fairly bursting the seams of the little office and overflowing into the Peterson home. Additional space was desperately needed.

Right on the street she almost wailed: "What will we do?"

Then the tavern that had been empty almost a year caught her eye.

"Here's empty space," she thought suddenly. "It's near home. Why, it's just the place for a workshop!"

Jo's hopes were high until she made inquiry. The rent was far beyond what she thought they could pay. But she and her co-workers were not discouraged. They prayed instead.

Months went by and the tavern was still vacant. She asked again. The rent had been lowered considerably! God had answered! Soon after, a lease was signed and the place was theirs!

Retaining the small downtown office, Best Seller Publicity began to move, and the workers saw God's hand even more clearly. Amazingly, tons of posters fitted perfectly into the hundred shelves as though the shelves had been made for them. Furniture fit naturally into the available spaces and corners. Bars and

counters—which they thought at first would have to come out—proved ideal for wrapping and packaging posters. There was even room for a large work table for addressing and stamping letters.

The devil had moved out and God had moved in! The old tavern had truly been converted!

✦ For Jo Peterson, the move into the tavern building had come after seventeen years of sacrifice and struggle. It all began as she had sat musing on a Chicago "L" train one day. Looking over the variety of carcards advertising every imaginable product she had thought, "Why not advertise the World's Best Seller, the Word of God? It's the only worthwhile and lasting product!"

People laughed at her idea, Jo remembers now with a smile. Who ever heard of such a thing? Maybe it was crazy, but Jo could not thrust it from her thoughts. Day by day it plagued her until she simply had to do something about it.

All the while she assumed that someone else would do it. After all, she was a busy teacher and artist. But no one else seemed interested. Then the Lord seemed to say, "Jo, I want you to do it. You're the one I'm calling for the job."

Many restless days and sleepless nights followed before Jo finally gave in. "Yes, Lord. I'll do it."

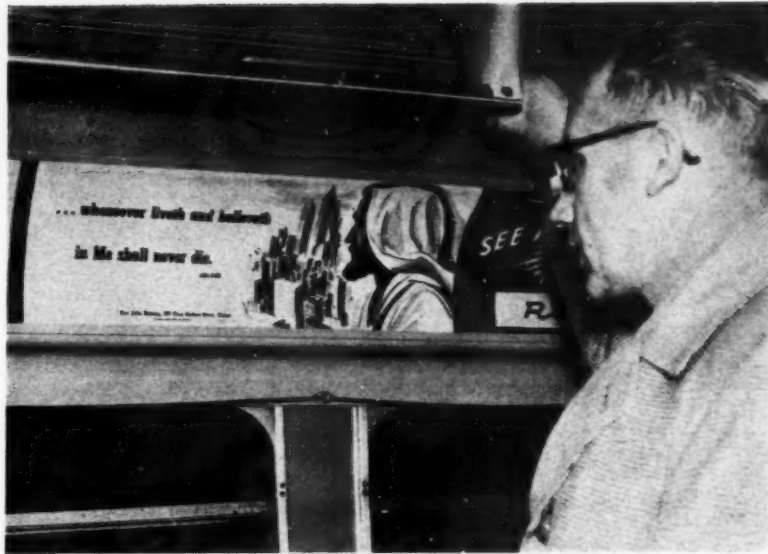
It was a rugged road after that. There was no money, there were no interested friends or backers of any kind. Jo felt that the Lord was the only One who cared. But He was enough!

Persistently and patiently she kept on.

Moody Monthly



Bus riders in Japan saw this gospel poster.



Countless men and women have been brought to Christ through these silent "preachers."

Finally, a group promised to meet her at the Chicago YMCA for dinner. Her plea touched their hearts. And Best Seller Publicity was born on a raw wintry day, December 3, 1937, dedicated to providing "an attractive illustration to catch the eye and a verse to reach the heart."

Next Jo talked to Christian artists. Warner Sallman, who painted the well-known Head of Christ, was one of them. Vaughn Shoemaker, *Chicago Daily News*' chief cartoonist and Pulitzer Prize winner, was another. Francis Chase and Walter Ohlsen were also among them. All volunteered their talents to attract the attention of disinterested people to the Word of God.

The first posters were placed on Chicago's streetcars late in February, 1938. At once people took notice of them. Requests began to pour in from other cities across the country: "We want posters for our streetcars and buses."

In twenty years of ministry, Best Seller posters have been placed in over five hundred towns and cities in forty-six states and in thirty-nine countries. They are printed in twenty-seven languages and dialects.

✦ The converted tavern, located near a large active Baptist church and a hospital where many Christian nurses are in training, continues to be a beehive of activity. Some weeks almost forty volunteer workers give their spare time to help in this unusual project.

The neighborhood can't quite get used to seeing lovely young nurses walk happily into the tavern workshop to share in the work of the Lord.

Lending a hand every Tuesday night

is the Couples' Class from the Judson Baptist Church. Roy Johnson, president of the class, and his wife often work until 11 p.m. They even take "homework" with them as they leave: letters to mail, slides to sort and catalog, heavy packages of posters to take to the postoffice.

On Wednesdays another class from the same church comes. Despite the chilly basement atmosphere, the place warms up quickly with the prayer session that precedes the work and the fellowship of kindred minds.

The "Golden Age" group is in the making. Here's how it started. One day, there was a desperate need for secretarial work in the office. The door opened and a woman on Social Security walked in.

"Do you need any secretarial help?" she asked. "I can work for half-pay." She was God's perfect answer to weeks of earnest praying.

✦ Not only have the posters created attention, they have brought spiritual results. People from all walks of life and in various parts of the world have been blessed. Some of the stories that come into the Best Seller office are thrilling.

For example, there was the Jewish woman, heartbroken over marital problems, who found the Lord through a comforting verse.

A drunkard, who had left his family to go on a drinking spree, was convicted by the picture of Christ and the verse from God's Word which he could still make out through the haze of drunken stupor.

A Japanese boy, reading a Best Seller billboard in Japan, found the Lord because of it.

A young man from a Jehovah's Witness family had ridiculed and scoffed at the things of God. But God kept speaking to him through the daily Word which he read on the bus going to and from work, until at last he believed the message.

A Negro man felt that the Lord was pursuing him as he saw the posters day after day.

Countless others have been brought to the Lord through these silent, attractive preachers.

Has the effort been rewarding? Most assuredly! Calls continue to come from missionaries, chaplains and Christian workers around the world: "We need more posters!"

In Tokyo, for instance, Dr. Fred Jarvis, Best Seller representative for Japan, wrote, "Our Best Seller posters have been going like hot cakes! Send us more!"

✦ The sacrifice involved in Best Seller Publicity would be hard to measure. To speed God's Word on its way around the world via Best Seller posters and billboards takes hours and hours of labor and many dollars. Christian friends are giving both. One woman came to the office with a box of dimes she had been saving—1001 of them! A man signed over a hundred shares of stock. And a soldier sent some money with a note that read: "Had some extra blood and I sold it!"

With faithful givers and the aggressive volunteers at the tavern workshop, Best Seller Publicity expects in the years ahead to make an even greater impact with the Word in the highways and byways of the world.

END



*What about life insurance? Is this  
means of providing for your loved ones  
in keeping with real Christian faith?*

# The Christian and Life Insurance

By Dallas M. Roark



Mac, here's the story," said Don Anders. The insurance agent moved to the edge of his easy chair in the comfortable living room, eager to make his appeal effective. "With these small children, a new home, and all, you can't afford to be without insurance. It is just not good business. What would Helen do if you were not around to provide for her and the children?"

Mac stared at the rug into the unknown future.

"Think of the youngsters," the agent pushed his persuasive points. "Think of their education! What will become of them if you should be taken?"

Helen looked at Mac. It was his decision, yet it was important to her also, for it involved the family in both its present and its future.

Mac nodded. It all added up—the uncertainty of life, the unknown future, the appeal of investment—all added up to the need for life insurance. But what of his Christian faith? Was insurance incompatible with faith and absolute dependence on God?

What about such verses as "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . take, therefore, no thought for the morrow" (Matt. 6:25-34)? What need is there of insurance when "God shall supply all your need according to his riches in

glory by Christ Jesus" (Phil. 4:19)? Are we not admonished to be continually "casting all your care upon him; for he careth for you" (1 Pet. 5:7)?

♦ Mac is only one of many Christians who face this problem. How are others answering the question? How do pastors, teachers, laymen and missionaries regard this matter of life insurance—or of insurance of any kind, for that matter? I made a limited survey on the subject which included individuals in these callings and vocations. Its limitations are admitted, but the conclusions, I believe, are typical.

Before going further into the question, let's define insurance. Insurance involves the payment of premiums for the guarantee of reimbursement in the event of a given loss, either by fire, accident, death, etc. Life insurance guarantees the beneficiary a payment of a set sum in the event of the death of the insured.

There are at least two basic types of life insurance. First there is the simple life insurance plan which provides protection only. With this, protection for a man's family in case of his death is all that he has—though he may pay premiums all his life.

The purchaser of such insurance is merely paying into a supervised special fund in return for the promise that

though he cannot lay down a sufficient sum to protect his family in case of his death, the fund will do so for the limited number of contributors who will die within the period covered.

On the other hand, there is the type of plan which in addition to providing life insurance offers the opportunity for investment to care for future needs. It has different names according to policy provisions, such as "twenty-year payment life," "endowment plan" and the "annuity plans."

These plans and policies offer both protection and cash surrender value according to policy provisions. In the better policies, dividends make it possible to receive considerably more money in cash than was paid in. This type is decidedly the better from a Christian point of view of stewardship.

But an important problem remains when you look at these forms of insurance which are essentially savings for providing security. Is a man's insurance reasonable provision for the future within the framework of Christian duty or a confession of a lack of faith in the provision of God?

♦ BASICALLY, insurance is only one of several ways of providing security against calamity. Many depend on a savings account or a farm, securities or commodities. But the question remains





The sales talk was convincing. "With these small children, a new home, and all—you can't afford to be without insurance." Lambert photo

when I turn to any of these—and insurance has become one of the most common provisions for security—am I turning away from dependence on God?

George Müller would say so. This servant of God of the last century (1805-98) was a well-known proponent of dependence on God apart from any such financial provisions. He undertook to show to the world that the promises of God are positive and valid today.

By prayer alone he looked to God to provide for his daily needs. When it came to building up a fund to provide security against the day of frailty and old age, Müller said, "No!"

To George Müller the accumulation of such a fund was storing up treasure on earth. There was one investment with the promised dividend of God: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

There is a school of political and economic thought that objects to life insurance purely on an economic basis. It is pointed out that due to the fluctuation of the dollar and its decreasing value life insurance is not as good an investment as it once was.

I assume those who hold this view would advise other investments which would keep pace with the dollar value. However, it would appear that they are

not against insurance as such, but speak only from the standpoint of investment under current conditions.

Someone has charged that life insurance is really a matter of gambling with one's life. A Christian insurance man, in reference to this said, "A certain number of people will die each year. Regardless of whether they are good or bad this is the order of nature. Gambling, on the other hand, is a creating of chance."

He went on to explain, "You don't have to pick up the dice; you choose to, thereby creating the possibility of winning or losing. An insurance policy does not change a person's life expectancy. Furthermore, there is the savings aspect which is a definite attraction."

From time to time some have objected that families should care for their own dependents. But the overwhelming majority of bereaved dependents, when given the choice between living with sons and daughters or brothers and sisters and that of being financially independent, would choose the latter. Without overlooking the thousands of bereaved dependents who live with their families in happiness, a "third" party usually does not foster complete harmony. Furthermore, those who hold this objection overlook the matter of stewardship which we will be speaking of further along.

♦ In the course of my survey, I found only three who really opposed life insurance for the Christian in principle. A pastor who felt his views were still in the process of taking shape said, "I believe we are living in a day when Christians as well as unbelievers are becoming over-burdened with various forms of security plans."

A young lady missionary to Africa said, "I would take these verses [quoted here earlier] literally, and include insurance in the category of non-dependence on God."

Again, a farmer in California does not think that a Christian should have life insurance, but he does not consider the fact that his farm is worth thirty thousand dollars, and that the security provided by it affects his viewpoint.

The fact is, the overwhelming majority in the survey spoke up for life insurance. In most cases direct scriptural support was given or inferred. One pastor suggested, "We have to look at these verses in the light of the rest of the Bible."

♦ ANALYZING my survey, I have come to the following conclusions:

1. Mutual concern and provision is a Christian attitude.

One man, a professor of Bible, pointed to the patriarchal system of the Old Testament as being something of a mutual insurance company. Mutual insur-



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*In the matter of stewardship every Christian  
must determine his own responsibility to God.*

ance or provision comes about when a group of people pool their premiums, and any claims are drawn from the common fund of money. The patriarchal family, joined either by birth, marriage or servitude, pooled their resources and members cared for each other in sickness, provided for the disabled and sustained the elderly.

Another Biblical practice could also be called a form of insurance. This was the custom of the ancient Jews by which a dead man's brother was obligated to marry the widow, if there were no sons (Duet. 25:5-10).

The dean of a certain school suggested that the basic principles of the mutual insurance movement have their roots in Acts 6 where the deacons were chosen to care for the widows. The communal living and the relief offerings of the book of Acts again express their mutual sharing in the time of need.

One pastor put it this way: "I believe God uses insurance to meet the needs of His children. He will surely supply all needs but he expects us to do all we can." Then he made the pointed observation that if the Lord is to supply our needs, there must be some means: if there is no provision, that means will be our friends, relatives or some agency.

2. Provision for the future is taught in Scripture.

In the survey, many expressed their attitude toward life insurance as being similar to those words of the wise man: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).

A Christian layman, who is a foreman in a large industry, replied to my questionnaire: "It is my conviction that after we give to God what is rightly His, it is our responsibility, working with Him, to invest what we have left to help us financially in our retiring years and ease expenses left by death. I do not believe that God intended for us to sit back and say, 'You, Lord, owe me a living.' Instead, we should plan ahead.

"I am paid monthly," this man continued, "and I have to plan ahead for food to last till the end of the following month. I believe God intends for me to plan for today and for the future. But I must never let this interfere with my proper stewardship to God."

3. Total stewardship requires provision for loved ones.

Good stewardship requires insurance or some other form of provision for the future. A state Christian education di-

rector put it this way: "Stewardship includes not only money but a wife and children who are gifts from the Lord. It is therefore my responsibility, as a good steward of all that God has given me, to provide for my family upon my death or retirement."

A Christian life insurance agent spoke strongly in this matter of stewardship. He desired to place the responsibilities of man and God in their proper place.

"The Christian who does not believe in life insurance," he said, "is like the one who does not believe in taking aspirin for headaches, or seeing the doctor for sickness and other established remedies for the solution of certain problems. There are special cases, of course, in which the Lord providentially provides benefits for the individual, but these are only when the normal channels cannot help."

Non-provision for one's loved ones actually is as bad as infidelity. A Bible teaches gave this analysis: "The Christian's attitude toward life insurance should be that of providing; for there are scriptures that say a man is to provide for his household. This is not belittling the power of the Lord. He has never told us to sit back and relax and receive. Work is a blessing."

Paul wrote to Timothy: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

✦ The problem which most people like Mac and Helen face is that they think they have to decide between trusting God on the one hand and providing for the future on the other. The majority of those quoted see provision for the future as an obligation.

True, there is a danger of making a provision for the future in the spirit of the man in Luke 12, who tries to build such a high wall of security that he does not have to trust God. This of course is a sin and outside the area of Christian faith.

There should be no real conflict between our trust in God and our providing for the future. God has promised to supply all our need, but that provision includes the natural means of giving us bodies capable of work and minds capable of planning.

We must exercise stewardship in our money, in our time and in life itself. In my judgment, insurance, for the Christian, seems to be intimately related to all three.

END

Moody Monthly





SCHMERLER

# IT'S GOOD TO BE A PASTOR!

*Just to know you have a God great enough  
to meet all of humanity's desperate needs  
puts a spring in your step and a gleam in your eye.*



By Emmet Russell

**T**HE popular attitude toward pastors seems to divide into two classes. Either folks feel sorry for them or they dismiss them lightly as men who work only one day a week. Permit me to introduce the pastor as a man who not only works but enjoys his job.

I really would like to shock you by saying, "It's fun to be a minister." But with due regard for the proprieties let me say, more modestly, "Being a pastor isn't so bad."

Certainly it's going to be fun writing this article. For if the truth were known, we preachers get a bit weary sometimes having to avoid the first personal pronoun singular. So I'm enjoying the rare luxury of saying "I."

Let it be understood right at the beginning, however, that the ministers I'm talking about are in the ministry because of having received a clear and unmistakable call from God. Lacking this assurance the ministry is not only frustrating for the minister but tragic for his congregation.

✦ **WHEN** people think of ministers they usually think first of sermons. So let us start with sermons and the handcraft or "heartcraft" that goes into their making.

To me, at first, they came hard—the inevitable two a week, plus a Sunday school lesson and a prayer meeting meditation. Then someone advised me to give most of my study time to general Bible study. Before long I found that the growing fund of Bible knowledge was shoving sermon material at me faster than I could use it. Some sermons have been thirty years in the making, and I'm still preparing sermons which will not be ready for delivery for a quarter century to come. (I wonder if the Lord will let me use them during the millennium?)

My first study was an old fashioned "second pantry" in a Maine farmhouse. It was cold in winter, cramped in summer. I had no desk, and more books than bookcases, so the pantry shelves came in handy. Many of my books bear the inscription, "From \_\_\_\_\_, Christmas gift." One says, "From proceeds of sale of Teddy." Teddy was a long-haired cat.

For several years I stubbornly refused to accept money for funerals. Slowly I learned that the injunction in Acts 20:35

is for laymen as well as ministers: "It is more blessed to give than to receive." Gifts from funerals now go for books. Wedding fees of course provide the parsonage lady's pin-money.

In my years as pastor, I have had large, well-lighted, sequestered studies where privacy and reasonable quiet reigned. But one of the most enjoyed spots was a generous corner of a large room in which my family lived, ate and worked, and where children's toys, chatter and activity abounded. I learned concentration there, which converted my corner into adequate privacy. And I learned something else there—that my people, driving slowly by in their wagons or not too swiftly by in their cars (we had both in those days), liked to see their pastor at work at his desk.

✦ **ALTHOUGH** a few ministers (they are the exception) are highly successful without doing any pastoral calling, for the rest of us calling is a must. I would not know how to preach to people if I did not visit them in their homes. Some will come voluntarily to the minister for advice, assurance and comfort, but most await the pastor's visit to their own homes.

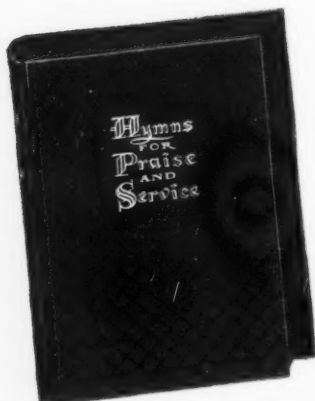
The American shepherd, who drives his sheep with the aid of dogs, is no model for the minister. He must pattern his ministry, as Jesus did, after the Oriental shepherd who *leads*. If he gets too far ahead of them, he will find himself in the position of the embarrassed usher who walks to the front of the church and turns around only to find that the folks he was confidently ushering have slipped into a rear pew!

I am not one who naturally enjoys meeting all kinds of people. My instincts are reclusive and scholarly. I am an unashamed introvert. Yet I have learned to interest myself in others, to ask questions and then let people talk. On some of my most appreciated calls I have said hardly a dozen words, not counting the prayer at the end. Nor does the prayer always come at the end. I have discovered that prayer early in the call often opens hearts for confidences and questions.\*

Many an afternoon or evening when I start out to call I have an intense desire to stay home and read, or to go for a

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walk in the woods instead. But I make those calls anyway, and always come home exhilarated even though I may have heard tales of woe that would make even Job feel that nothing bad had ever happened to him.

Just to know that you have a God great enough to meet the desperate needs of humanity puts a spring in your step and a gleam in your eye. I'm still hunting for that person who of all men is most miserable. Sure as I think I've found him, I meet one who is worse off than he.

✦ But troubles are not all one meets in calling. There are invitations. Regularly I have to turn down (I only wish I knew how to do it more gracefully) enough invitations to eat to founder a man. I've learned a lot about dogs, too—and about people who keep dogs. Children are always delightful—when the pastor calls. Indeed, everybody seems to put his best foot forward, not to trip but to please the minister. People who do not seem to mind the Lord's hearing them will hush their profanity and their dirty stories in the known presence of a minister.

And not only does he meet all manner of folks at their best; the people he deals with most intimately are the nicest people. His closest fellow-workers are earnest Christians.

Therefore I feel that I ought to be at my best in every contact with my people. Out in the world they meet unpleasant things which I am spared. I have found practical help in such words as the Apostle Paul's, "Let each esteem other better than themselves" (Phil. 2:3). Not in all respects is this possible, perhaps. That would be too much for human nature and maybe too much for the truth. But I have not yet met anyone who, in a reasonable acquaintance, did not prove to have some quality which I could honestly, wholeheartedly respect, and covet for myself.

I have learned a lot from my people. To some I look up from my wee drumlin of Christian grace to shimmering Himalayan heights that I shall never attain.

Being at home a lot has given me the unusual privilege of close companionship with my children. They and my wife are the most important parishioners I have ever had, and the ones for whom I could do the most. I wish I had done more: After all, a minister is first a man.

✦ Is a minister merely to preach sermons and make calls? That would be a dull life. No, there is a scope for every form of activity one can conceive: executive, personnel management, building, music, civic responsibilities. One of the minister's occupational hazards is spreading himself so thin that he cracks.

To put it another way: a man may go in so many directions that he gets nowhere. "This one thing I do" is a text I need often to preach to myself.

But for the pastor, the doing of that "one thing" involves every skill he has ever acquired, every bit of stored knowledge, every experience life has brought him. Especially his sufferings. As a pastor how often have I thanked God for every hard thing which has come to me, every sorrow, every pain, every tear! The Psalmist pleads, "Put thou my tears into thy bottle: are they not in thy book?" (Psalm 56:8). Yes, the tears of men are in the Book. Tears from my battle in God's bottle become the wine of joy in heaven.

Besides the minor specialties into which my training has led me, my chief ministerial hobby has been the development of prayer meetings—prayer meetings to which all members of the family come and which the children as well as the adults enjoy. The thrill of seeing God's answer in transformed lives and transformed situations is incentive enough to keep on praying for those requests as yet unanswered. Praise God from whom all blessings flow!

✦ Is there no drudgery in the ministry? Well, there is a certain amount of drudgery in every occupation. Some things must be done when you don't feel like it. Some things must be done that you never feel like doing. Many things must be done over and over when above all things else you crave a change.

So, drudgery is not peculiar to the ministry. Actually, there is less there than in most occupations, because much of a minister's work is creative. I mean creative not only in the writing of sermons but far more: just *being there* to watch the Holy Spirit bring new life to men and women and boys and girls—of that one never tires.

✦ And are there no bitter experiences calculated to make a pastor wish he were anything but a minister? Indeed there are. To meet and master them there is the presence of the Master and the fore-knowledge with which He said:

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. (John 15:20, 21)

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Bitterest of all are times when some seasoned saint disappoints you and fails his Lord. You must drink the cup—and yet it must not embitter you. Jesus Christ will not ask His servant to bear more than is good for him. "In the world ye shall have tribulation," He says. "But be of good cheer; I have overcome the world" (John 16:33). One can be of good cheer at some very strange times!

Yet, in spite of some disappointments, among the joys of the ministry are the firm friendships accumulated in successive pastorates, friendships maintained discreetly without encroaching upon the prerogatives of one's successor.

+ I hope you like your pastor. But whether you like him or not—even if he is no wise likeable—there is one thing you can do for him that will make him more what he ought to be. You can pray for him.

I once heard someone say to a pastor, "Oh, you don't need anyone to pray for you. You are good anyway because you are a minister." Don't you believe it! Your prayers are to your pastor as gasoline is to your car. The finest engine cannot run without gas. Neither can the finest minister run without people praying for him. The best pastors are the most-prayed-for.

I beg of you, put your pastor on your prayer list. And if you want add me too I won't object! END

### Thou Art Always Here

KATHERINE L. RAMSDELL

How often do I walk life's busy ways  
Unmindful of Thy presence, scarce aware

That there's a deeper wisdom than my own,  
A higher purpose I was meant to share.

How dark and lonely are the hours I spend

In heaviness of soul, when one I knew  
And loved goes on ahead, and I forget  
That Thy great heart once knew such sorrow too.

How many times has blindness closed my eyes

To Thy forgiving love . . . so strangely loath

Am I to leave my barren husks, and shed  
My soiled rags of sin for finer cloth.

And yet—how purposeful and bright the days

When I invoke Thy presence, bring Thee near!

When life can hold such beauty, why should I

Forget that Thou art always, always here?

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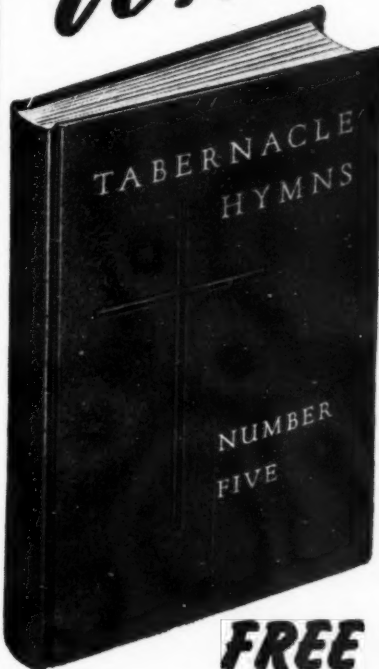
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## Keeping Literature Useful

By Louis Gasper

Did you ever try to find an article which may have appeared in some past issue of a magazine like the *MOODY MONTHLY*, *The King's Business* or *Eternity*; or some paper like *The Sunday School Times*, the *Sword of the Lord*, the *Christian Beacon* or the *Fundamentalist*? Probably you discovered that your local library did not have a copy of these, nor of many other evangelical publications.

When this happened to me I started collecting and filing tracts, papers, brochures, magazines, pamphlets and various advertising folders on books, sacred recordings and the like. My interest has been primarily in the material sent out by the various fundamentalist agencies, but the methods I have used will apply generally.

I found it very useful to file tracts by topic, pamphlets by the name of the agency or organization which issued them, brochures and books by title and papers by consecutive dates. I found it was best to have the magazines bound after compiling a complete annual collection. The cost, while high, was a secondary matter compared to the fact that I had copies ready when I needed them.

Quite obviously no one person could subscribe to all these publications. I do not attempt to. But many people discard their magazines after they have read them. Whenever I find a person doing this I request that they give me the literature they no longer want. Thus I add to my growing file. Occasionally I even receive a bundle of literature through the mail from persons I do not know. Someone has probably informed them of my collecting practices.

Slowly my study is becoming a depository for fundamentalist literature and I am happy to share with anyone who lives near me what I have on file. Perhaps you too could start such a depository and put it to good use in your community. **END**

### TO BE LIKE HIM

Worship is a blessed privilege, not only because it brings supreme joy, but because it also brings likeness to God. It is by communion with God we are made like Him. When Moses came down from beholding God, his own face shone with a strange and awful glory; and Paul says that "we all, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."

Our complete transformation into His likeness will come through the complete and undivided vision of Him. "We shall be like him; for we shall see him even as he is."—R. A. Torrey

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# In the Study

By WILBUR M. SMITH

## Some New Commentaries on the Book of Revelation

IN 1941 the late Dr. Martin Kiddle published his commentary on the Book of Revelation in the Moffat Series of Commentaries on the New Testament. At that time the famous publicist and scoffer at all things sacred, H. G. Wells, wrote a review of the work for a British periodical in which he said that no one in this modern era read the book of Revelation, and that it had become only a museum piece for a few antiquarians. As with many other of his statements, this is the very opposite of the truth.

In the last eight years, in the English language alone, fifty-two different works on the Book of Revelation have been published, more than one-half of which were issued by outstanding publishing houses in Great Britain and America. During the same period of time, only four books have appeared based on the voluminous writings of H. G. Wells, though he was a man of this century. No doubt in the next few years we shall witness a new upsurge of study of this inexhaustible, ever-fascinating book, because of the apocalyptic hour in which we are living. This month I would like to review three of the more recent volumes on the Book of Revelation.

♦ THE best and most dependable handbook setting forth the fundamental facts about the book, its major teachings, and the significance of its symbolism is *Interpreting Revelation*, by that fine New Testament scholar Dr. Merrill C. Tenney, dean of the Graduate School of Wheaton College.

Some of the chapter headings will indicate the contents of the book: The Background of Revelation, The Structure of Revelation, The Prologue, The Seven Churches of Asia, The Old Testament Background of Revelation, The Christology of Revelation, The Chronological Approach, The Eschatological Method, Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

The Symbolism of Revelation, The Meaning of Revelation for the Present Age, etc. It is in the chapters devoted to various aspects of the interpretation of the Apocalypse that the book is the strongest. Exposition of the text itself occupies less than sixty pages, and nearly one-half of this deals with the first three chapters. The bibliography is well done, though there are five or six other major works on the subject that could have been included here.

The author has drawn up an excellent chart on the harmony of the seven churches of Asia. Two omissions here should be pointed out: the author gives no reference for the condemnation of Smyrna, but there is one brief statement concerning this in Revelation; and he gives no reference for the commendation of Sardis, though there is a commendatory statement in the text (v. 4).

Strangely, Dr. Tenney does not mention Armageddon, or the important element of the Euphrates, whatever it might mean, or the number 666. In spite of these omissions and possible oversights, I would repeat my opinion that this is the best *handbook* for one beginning a study of this book that has been published in the last quarter-century, and I commend it to all who love the Word of God. (Wm. B. Eerdmans Co.; price, \$3.50.)

♦ THE next volume is one which normally I would not introduce in these pages, but being aware of the large sale which *The Interpreter's Bible* has had, and being concerned that some thousands of ministers will have their views of the Apocalypse molded by this commentary, I am compelled to give it careful attention here.

The commentary is in the last volume (XII) of *The Interpreter's Bible* series, pp. 347-613. The introduction and exegesis are by Dr. Martin Rist, Professor of New Testament Literature and Interpretation of Iliff School of Theology. The

so-called exposition, appearing at the bottom of each page, and the long essay, "The Message of the Book of Revelation," are by Dr. Lynn Harold Hough, one of the most prolific religious writers of this half-century and a professor in Drew Theological Seminary for nearly twenty years. If my calculations are anywhere near correct, this one commentary embraces over 235,000 words of interpretation, which would make more than three volumes the size of Professor Tenney's.

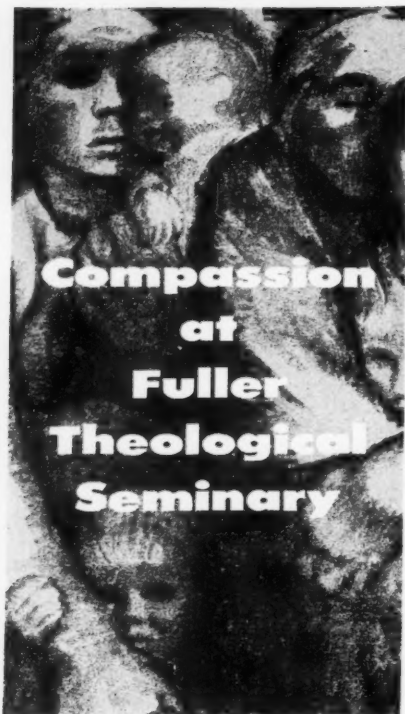
Professor Rist shows a good command of the apocalyptic and apocryphal literature of Judaism and early Christianity, as well as of pagan religions of that era. He has written with care, every page showing prolonged contemplation of the text. An attempt has been made to define some of the difficult terms of this book, as Babylon, etc. But, when one finishes reading Dr. Rist's elaborate exegesis, he will know nothing of the real teaching of the Book of Revelation.

His fundamental assumptions are impossible of acceptance by a conservative. Over and over again the author asserts that John did not have these visions, e.g., "The claim made in many apocalypses that the predictions came through visionary experiences is a literary device to give greater impressiveness to these writings." He proceeds to assume that their doctrines of God, Satan, Christ, angels, demons, rewards and punishments are not in harmony "with our best Christian teaching." (This denial of the reality of the visions is repeated on pages 350, 369, 372, 376, 377, 398, 402, 407, 533.)

Furthermore, our commentator frequently insists that "numerous evidences of astro-speculation are to be seen in Revelation"; in other words, the book picks up the astrological speculations of a pagan world. He claims that some of these elements are Persian, or, as he calls them elsewhere, Iranian, and sometimes Babylonian.

There is no hesitation in referring to "the myths" of the Book of Revelation.





## Compassion at Fuller Theological Seminary

It is sometimes said that a theological seminary graduates students with full heads and empty hearts. The assumption is that a zeal for scholarship dispenses with the work of the Holy Spirit. Fuller Theological Seminary is, indeed, anxious about the affairs of scholarship. The whole man must be brought to Christ, and that includes the intellect. Moses and Paul served well because they were well trained.

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Dr. Rist dredges up supposed parallels to various teachings of the Revelation in the apocalyptic and pagan speculative literature of the centuries immediately preceding the time of the composition of this book; that is, the author of the book was saturated with the speculative literature of his age and incorporated certain segments of it in his writing. The book was not given to him by God, but is only the product of his own literary skill.

According to Professor Rist, many statements in the book contradict each other; e.g., he says that the phrase, "all nations shall come and worship thee" (15:4) is out of harmony with the belief rather consistently expressed throughout the remainder of the Revelation, that the nations will stubbornly refuse to repent, but will continue on their reckless, idolatrous way to destruction.

The worth of the Book of Revelation lies in the fact that "it is a valuable monument from a historical crisis in the history of our faith, and a perpetual testimony to the undying courage and steadfastness of the pioneers of our religion in a desperate conflict with the forces of paganism and idolatry" (p. 359). That God gave this message concerning Christ through any angel to the apostle John—or to someone using John's name—Dr. Rist declares, is unbelievable.

Turning to the contribution of Dr. Hough, I must first say that his interpretation, found at the bottom of most of the pages, is really of no value, which is not true of his long essay. Dr. Hough is known as one of the most widely read Christian scholars of our generation, and he pours into his brief expository notes treasures from his wide reading.

I would estimate that at least ninety different authors are referred to, the majority of them being secular, such as Oscar Wilde, Omar Khayyam, Hausman, Goethe (ten quotations) Browning (nine quotations), etc. These are interesting, but they have nothing to do with the text. What possible relationship can the following lines from Shakespeare's *Hamlet* have with an interpretation of the Book of Revelation?

Seems, madam! nay, it is; I know not "seems."

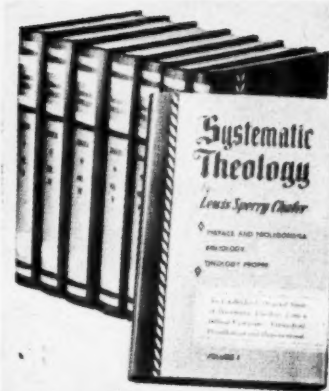
'Tis not alone my inky cloak, good mother,  
Nor customary suits of solemn black,

That can denote me truly: these indeed seem,

But I have that within which passeth show;

These but the trappings and the suits of woe.

Some of these "expositions" are in a tragic way unrelated to the real teaching of the book; for instance, on the opening passage of Chapter 12, the appearance of the woman in heaven, Dr. Hough says, "The symbol of the woman clothed with the sun and wearing a crown of



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twelve stars suggests the emergence of woman into a new place of significance." Following this, he names four volumes by the unbelieving Gamaliel Bradford which contain biographical sketches of a number of women! The note on the war between Michael and the dragon begins, "The Greeks were accustomed to tales of cosmic battles, as those between Cronus and Uranus, Jupiter and Cronus, and Jupiter and the giants. The task of early Christian leaders was to make Christian the minds of Greeks and Romans who accepted the new religion."

In commenting on the important thirteenth chapter, Professor Hough heads a paragraph, "Living in an Unreal World," and then adds, "The picture the man of Patmos paints is fairly fantastic in its evil confusion. The true God is ignored." Thus, Dr. Hough is telling us where the author is wrong and where he is right, where he is confused and where he has a clear message.

Dr. Hough also attempts to trace the sources of much in this book to the jungle of Iranian and Babylonian mythology. This does not mean that everything he says is to be repudiated, however. There are some excellent things here. Throughout all he has written in these pages, Dr. Hough tries to give the impression that God is here speaking. Furthermore, he clearly affirms, "By the time this book was written the thought of the death of our Lord had become central for all Christian thinking. And it had become central for Christian thinking because it had already become central in Christian experience."

The best part of the entire commentary—in fact, the only worthwhile part—is the extended essay by Dr. Hough, "The Message of the Book of Revelation." He emphasizes three great truths: the presence of evil, an abysmal, demonic evil in the world and in mankind; the ultimate defeat of evil and the enemies of God and the triumph of Jesus Christ; and, that here is a message from God to us.

Obviously, the only message of the Book of Revelation for Dr. Hough is one of spiritual encouragement. Neither he nor Dr. Rist accepts the book as a prophecy. They do not believe in a coming world atheistic organization, in the appearance of two witnesses in the city of Jerusalem toward the end of the age, in a personal Antichrist, that there will be a battle of Armageddon in the future, and a great final judgment; and I fail to find any reference here to the fact that Jesus Christ is coming back again.

All definite prophecies are spiritualized; for instance, Dr. Hough says of the mark of the beast, "The mark of the beast is always the mark of a particular man . . . By holding our leaders to their true responsibility, and by choosing them

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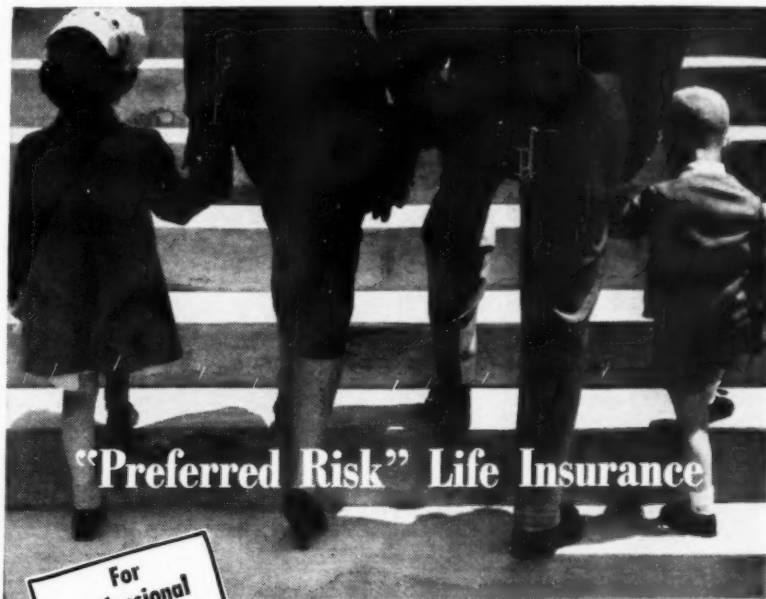
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Your "Sputnik" may sputter at any time. As monumental an achievement as your satellite is, it is only a man-made object. The Author of God's Holy Word, the Bible, affirms that "heaven and earth may pass away, but my word shall not pass away." As a "sign of the times" your pride and joy might well be significant, for it is right in line with certain scriptural predictions. No doubt the "Sputnik" and other important developments will come under surveillance by



Dr. Laurie



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four Bible scholars at the Conference on Prophecy and the Jew, January 20-26, at the beautiful Boca Raton Bible Conference Grounds, Boca Raton, Florida. This vital week is under the auspices of American Association for Jewish Evangelism. You could join hundreds of others at this outstanding event. They will be writing for reservations direct to the conference grounds.



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Sincerely,

A. A. J. E. Dr. Machlin

in the light of the fashion in which they themselves choose their loyalties, we shall be doing our own duty in a difficult world."

To conclude: the awfulness of the events predicted in this Book of Revelation is not revealed in the hundreds of pages of commentary written by these two men. There is scholarship here, with good writing, and emphasis on spiritual truth; but of the terrible judgments rolled out before us in the Apocalypse, of the convulsions and tragedies, and the anti-God movements which are depicted as certain to occur on this earth as the age draws to a close, these men know nothing. However carefully one might study this mass of material, he will not come to an understanding of what the author of the Revelation wanted us to know when he penned these pages. Those who look to this volume for help on understanding the oracles of God will either be disappointed by what they find, or will be led far astray if they believe what is here so attractively laid before them.

♦ A THIRD commentary is the one that appeared in 1949, in the Torch series, *The Revelation of Saint John the Divine*, by Ronald H. Preston and Anthony T. Hanson (S.C.M. Press, London). It is a small though compactly written work of 140 pages (of which more than a fourth are devoted to introduction). It differs from the pages of the *Interpreter's Bible* in that the authors believe the Book of Revelation was written by John, and that John did experience visions which he has faithfully recorded. Here and there in these pages are some indications of a true apprehension of the message of this concluding portion of the New Testament; e.g., "Its author is attempting what no other New Testament writer attempts on anything like the same scale: to explain to us how power fits into the divine scheme of things."

"The profound thought which lies behind these tremendous pictures," of Chapter 13, is that "man is made to worship some absolute power, and that if he does not worship the true and real Power behind the universe he will construct a god for himself and give absolute allegiance to that."

The occasional helpful insights are, however, more than cancelled by three basic errors running throughout the book. The authors believe that John's conception of the great enemy of the church was the Roman Empire, and that even Babylon of Chapter 17 and 18 is to be identified with ancient Rome only. Thus when John announced its immediate overthrow he was in error.

As in the *Interpreter's Bible*, so here, it is repeatedly insisted upon that John, in part, is incorporating pagan mythol-

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ogy and astrology! Thus, in commenting upon "the stars of heaven," in 6:13, we are told that "the symbolism goes back into Babylonian mythology in which the stars were accounted gods and believed to influence the world." John simply "baptises the pagan conception."

Finally, there is no hint on these pages that the Book of Revelation is a book of prophecy, and that it was meant to predict "things to come." The commentary, then, does not, on the whole, guide us into the true meaning of these great and increasingly important themes.

The Christian church at this hour is in need of a new, scholarly volume on Revelation, written by one who believes it to be a true revelation from God, comparable to what Swete did many years ago.

## Variae

Those who are seriously interested in the history of Plymouth Brethren literature—a subject that has not been adequately investigated—will want to secure copies of the address by my friend Dr. Arnold D. Ehlert, librarian of Talbot Theological Seminary, which appears in the "Summary of Proceedings of the Eleventh Annual Conference of the American Theological Library Association" (July, 1957).

Following quite an exhaustive survey of the entire subject, Dr. Ehlert gives a check list of Plymouth Brethren writers, including approximately 350 names, with dates, as far as he has been able to ascertain these. Some of these authors have written as many as twenty volumes, and a few have contributed more than thirty each. Dr. Ironside has produced the largest number of works, over ninety. (Price: \$2.00)

Dr. S. Maxwell Coder, dean of education at Moody Bible Institute, has very kindly brought to my attention an article in the *Alumni News* of Northwestern University (Oct. 1957) relative to the work of James Findlay, a graduate student at Northwestern working toward a Ph.D. degree in American History, who is writing his dissertation on Dwight L. Moody. After completing an examination of all the material on Mr. Moody available in the Chicago area, Mr. Findlay will finish this phase of his work at Northfield, where there is a vast collection of Moody's correspondence. If I am not mistaken, this is the fourth, or possibly the fifth doctoral dissertation which has been written on the life and ministry of Dwight L. Moody during the last thirty years.

If we lived nearer heaven we should have earlier notice of God's purpose.

—D. L. Moody

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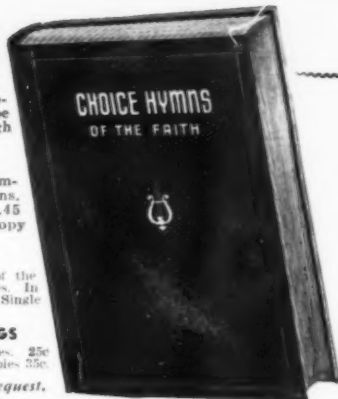
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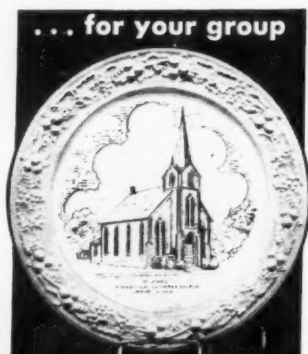
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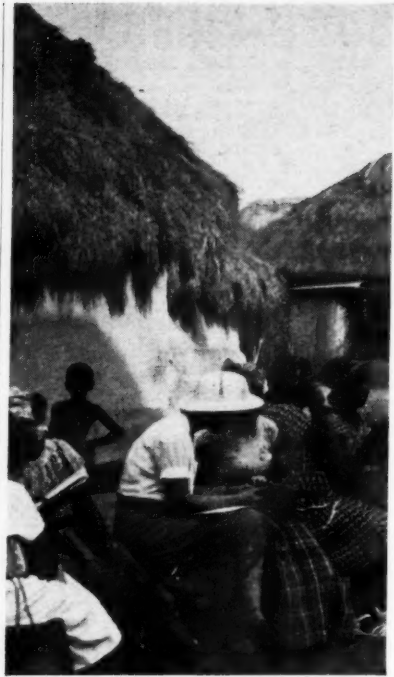
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# The Tithe of Your Life

By Loraine Burdick

## MISSIONS

Harold R. Cook, Editor

**I**n Alaska, our field of service for the past several years, problems of mechanics and small matters of home comfort have often had to be taken care of instead of—yes, instead of—the work of reaching and teaching souls for Christ. A missionary who freezes to death is of little use as a teacher. And one who does not manage her own household properly cannot hope to teach others. If I leave my dishes unwashed for lack of water and the house a mess for lack of time, how can I speak of cleaning out the filth of sin?

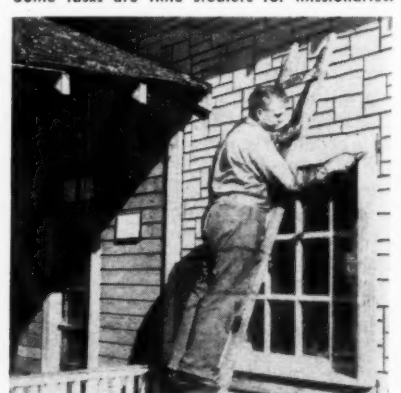
Believe me, too many missionaries find that the routine work—the work of living—tends to limit their outreach. Yes, and it curtails the time that should be spent alone with God for encouragement, guidance and strength. This is true even though one shortens the hours of rest until the body rebels.

I'm convinced that such problems in

The author, with class of Alaskan teenagers.



Some tasks are time stealers for missionaries.



Moody Monthly

Alaska are basically not much different from those in Africa or any other mission field. And I believe there is an answer.

It is not necessarily more money. Money cannot make a missionary a more expert carpenter or mechanic if his aptitudes lie in other areas. The answer is more people—volunteers who will spend perhaps a tithe of their time for God on the mission field.

♦ Is this a startling idea to you? Why should it be? We tithe our money when we come to walk close enough with God to realize His desire. Why shouldn't we bring the first-fruits of our lives to God as a tithe as well? Why should we not say, "Lord, I have finished my training in the field to which I have felt Your call; now, with perhaps thirty years to use my talent and training, I set aside my tithe of three years for Your use in the field to which You lead?"

I am sure that there isn't a Christian, regardless of his or her vocation, who couldn't serve to good purpose on the mission field, whether it be building, teaching, administration or even selling. What better experience for a salesman than three years of home visitation, presenting the wonders of God's love for lost souls?

♦ SOME may object that we'd be burdening the field with numbers of inexperienced people. But lack of experience shouldn't be a drawback for the type of volunteers I have in mind, particularly if their training at home has been used to good advantage, especially their Christian training.

Probably most missions would find that the person trained to walk with God was well equipped to be useful on the mission field. Back home many have found that students fresh from public school training and full of enthusiasm are able to overcome the handicaps presented by lack of experience.

What of language difficulties? True, there are many areas where language or dialects would be a problem. But there are also many places where a familiar language would be sufficient. Often English, Spanish, Portuguese or French would be enough. It is also said that a person trained to speak one language finds it easier to learn another. I have tested this myself in Alaska, and agree. Latin and Spanish were much help to me in learning Inyupiat and Thlinget, although they aren't at all alike.

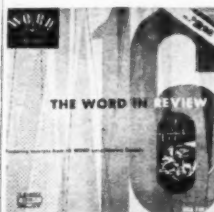
♦ ONE important advantage of this plan would be the increased number of specialists on the mission field. It would put experienced people in the places where the greatest needs existed, not only to give expert assistance, but to help train permanent personnel and native workers to meet future needs.

Certainly the plan would be a personal blessing to the volunteers and a means of strengthening the church at home, especially with respect to its missionary vision. Training of missionaries would be in the hands of parents and

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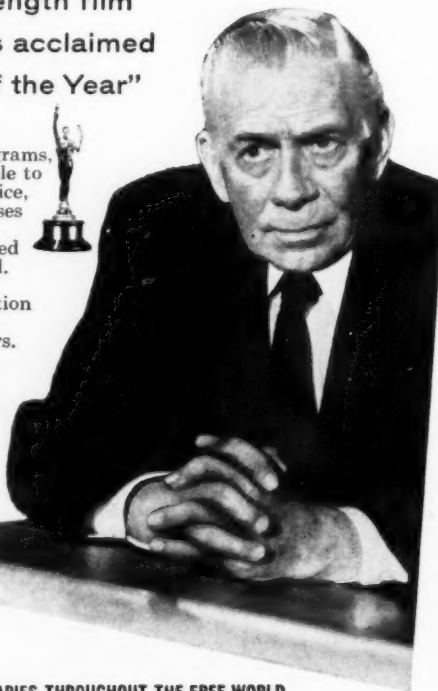
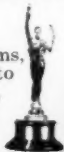
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There will of course always be the need on most mission fields for those of us whom God has called to be lifetime missionaries. But how much more rewarding in souls our work could be if Christian men and women trained in secular vocations came to help!

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It cannot be that this was the differentiation William James had in mind, but the rough and tumble world will interpret it as meaning that.

In the New Testament we find that the Christian experience demands a tough mind and a tender heart. The early Christians were firmly rooted in a realistic understanding of the world, but they had tender hearts. They knew that Calvary was realistic, but they had also a realistic experience of Pentecost. They believed that the power which they could experience was just as real as a building they could see. They believed in an unseen power that could be experienced. Electricity was unknown in their day, but it was real nevertheless.

They believed in the power of the Holy Spirit, which they had experienced. Had not Jesus said to them that they were to be wise as serpents as well as harmless as doves? They were to be realistic as well as tender-hearted. The heart must be strangely warmed by a holy passion. The heart must be sensitive while the mind is logical.

We would not abandon our mental equipment when we worship God. In our worship we need both mind and heart, both intelligence and sympathy, both judgment and love.

—Covenant Weekly

Moody Monthly

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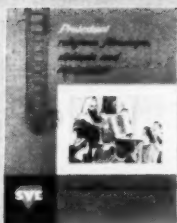
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» While many  
people are busy  
hailing '58 with  
large sounds of one  
sort and another,  
let us quietly slip in  
here and talk about  
these three LP hi-  
fidelity recordings,  
shall we?

First, do you  
mind if I get rather excited here—in a  
restrained sort of way? You see, I con-  
stantly have my musical feelers out for  
something refreshing and new, as well  
as for the more solid and conventional  
type of sacred music. But I have to  
admit that I sort of methodically pulled  
this bleak looking review copy out of  
its jacket and casually placed it on my  
turntable.

I glanced at the advance letter sent  
me by the director of Camp of the  
Woods, Speculator, N.Y. This LP disc,  
it stated, was made with the assistance  
of some of New York City's top sound  
men at the Columbia Record Studios...  
Then came the sound! I heard no more  
than the first few bars before I realized  
that this talented young musician Bill  
Stanley had turned out some most un-  
usual arrangements for concert band!

I don't know yet the name of the al-  
bum, but Word Records, 3407 Franklin,  
Waco, Tex., will handle distribution, be-  
ginning this month. This is a 33 1/3 LP  
disc. *I Have a Song That Jesus Gave  
Me*, with the band and mixed chorus,  
give us a good scintillating, staccato  
start on Side 1.

Then follows my favorite of the al-  
bum, entitled *My Song*, written by John  
Peterson. Featured in this number is  
one of the most exciting tenor voices  
I've heard yet, Edward Lyman, from  
Queens, N.Y.

The arrangements are musically fas-  
cinating, although occasionally, when  
slight indications of immaturity on cer-  
tain instruments come through, you are  
reminded that these are young people  
in their teens and early twenties.

The number *Jesus Loves Me* is a most



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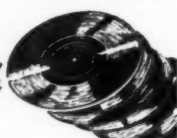
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M-J



unusual arrangement I'd say they went a bit overboard here with an idea. Then you'll hear a militant rendition of *V Is for Victory*, with some fancy drum work and syncopation; Ed sings *Down from His Glory* and *Song of the Soul Set Free*, and there's a very listenable rendering of *A Mighty Fortress*.

The percussion is good. The choir sings a lot of unison with a lively staccato. There is a definite professional sound throughout. I feel that these are young people thoroughly enjoying themselves instrumentally and vocally. I sense a bit of adventure herein, at the expense of the lyrics in some cases, but this will no doubt go well with the young people, and perhaps with some of the more vigorous senior citizens as well.

Now here's an exceptional recording. I don't make a practice of reviewing numbers on independent pop record labels. However, I was sent an extended play 45 rpm disc this month on the Epic label (#5-9236) which I think will really make contact with you. Entitled *GENTLE SHEPHERD*, it features a genuine group of three-footers, called "The Little People."

This is a sweet, unaffected sound of children singing, with the beautiful complimentary assistance of James Peterson and the orchestra—really a gem of a record. If you love children at all, this will appeal to you. The reverse side is *If You Know the Lord*, which doesn't reach me. But that doesn't matter—the other side is worth it. Epic label is available at most record shops.

If you like country style music, allow me to introduce *CIRCUIT RIDIN' PREACHER*, with Tim Spencer and family, a Sacred hi-fi recording LP-9047 (Sacred Records, Inc., Los Angeles 22, Calif.).

This recording takes you away from the echoes of the great New York evangelistic campaign to the pioneering swath that the old circuit rider used to cut through the forests as he rode from settlement to settlement with the Word of God.

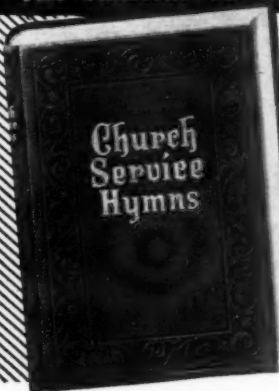
I like Tim's solo work herein, especially his treatment of what is evidently a new song, *Lie Low Little Doggie*. He narrates in this one very touchingly. Then there's *Praise God, Hallelujah; The Lord is Counting on You* (Tim's daughter does this one—with Les Barnett adding zip!), a jazzy thing called *These Old Bones*, and a clever medley that sort of sets the tenor of the album—*Circuit Ridin' Preacher, How Great Thou Art, Church-Goin' People, Sunday on the Range* and *Christ Is a Wonderful Saviour*.

Tim sang for some years in the entertainment field, and has kept his showmanship. The Spencer family joins in throughout. It's a folksy sound, and although this type of music and renditions doesn't especially appeal to me, no doubt it will find a definite response from many.

So—until next month—good listenin'!

January, 1958

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And I think that I am right—  
That no game by men invented  
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When the streets are all alight,  
And there's someone there to  
welcome me

Whose eyes are soft and bright!  
Oh, it matters not if drudgery  
Fill the hours of all the day,  
So I but win at evening  
In this game I love to play!

Going home at night is thrilling,  
As you readily may know,  
When the multitudes are milling,  
When they jostle to and fro,  
Jumping cars and climbing stairways,  
Honking horns and catching trains;  
Going home at night is tonic  
For a fellow's jaded brains.

Going home at night  
Makes me tingle with delight,  
And I breathe an upward  
"Thank You"  
To our Father—out of sight;  
For I somehow think He wants us  
Here to learn to do it right,  
For when life's long day is over  
We'll be going Home at night.

—William Marion Runyan, from *The Waiting Drummer*, published by Fleming H. Revell Co., Westwood, N.J.

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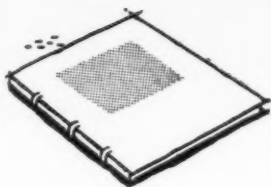
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Moody Monthly



# idea NOTEBOOK

For CHRISTIAN WORKERS

JANUARY, 1958/Volume 5 • Number 4



The year must be planned for. Departmental workers should check up, set new goals, and fit their work into the total picture. Louma photo

First, know where you want to go in your

Sunday school work, then set your course.

## Charting the Sunday School Year

THERE is something about the arrival of a new year which stirs in most of us the urge to make a new start. Jokingly or seriously we speak of "turning over a new leaf" and making new resolutions. We resolve that in the coming twelve fresh, unused months—bursting with possibilities—we will accomplish greater and better things than ever before.

Perhaps you are thinking of some wonderful project you want to put into effect in your Sunday school in the new year. It came to you the other night while going home from work. It's a cracker-jack of an idea and really ought to work. You'll have to tell Jim about it and get him to help you get it started next Sunday.

But wait a minute! Unless you have already done some serious thinking about this super idea and have made some rather definite plans for putting it into effect, chances are your project will flicker out as so many others have before it.

To be successful, projects for the new year must be planned for in advance. That means if you have not planned you will have to start to look ahead right

now to February or March or April and to begin to plan the program that you want to carry out then.

♦ IDEALLY, by the first Sunday in January the entire Sunday school personnel should know exactly what to expect for at least the coming quarter—January, February and March. They should know the dates of the worker's meetings for these months, and the subject to be discussed in each. They should be well acquainted with plans for special activities, such as a visiting program, a proposed contest, missionary conference, pre-Easter meetings. They should know their part on planning committees for the Easter program, the vacation Bible school, youth camp or conference and other annual activities.

Workers should also know the activities in the church for which they are to have special responsibilities during the year. They should have the assurance that the work is well distributed among many workers and that they can give of their best to designated responsibilities. They should know that they will not be called upon again and again to help push through projects which some-

one has decided at the last minute just must be done.

As one organization among several in the church, the Sunday school should make plans for its year's work which are integrated with plans for the activities of every other church organization. An excellent way to do this is by mapping out the year's work on a Calendar of the Year's Activities. (See Jan. 1957 IDEA NOTEBOOK.)

In some churches this planning is done during a fall leaders' retreat. At such a time workers in each organization meet in separate sessions for preliminary scheduling, then come together to integrate the entire program on the church calendar of activities.

The church year, however, does not always begin in January. In many churches the fiscal year comes in the spring or the fall, usually the first of April or October. When it comes in October, as it does in many churches, this preliminary planning should get under way in the spring.

♦ THIS kind of planning is one reason a certain fast growing church has more than doubled its Sunday school attend-





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## FILE 2. CHURCH MANAGEMENT Sunday School Planning—When and Why

ance in the past four years. In anticipation of the new church year which begins in October, all of its organizations are busy during the spring and summer with early planning sessions. Then at an all-church Labor Day retreat, every organization presents to the congregation (1) reports of past achievements, and (2) new goals set for the coming year.

As the crowning event of the retreat, the church activities calendar with its twelve months of planned church-wide activities is presented. This of course has been worked out in a committee comprised of representatives of every organization in the church after their individual planning meetings. Care is given to make this presentation an attractive one, sometimes by using some type of visual aid or a skit.

You can be sure this church family enters a new fiscal year—not purposing to turn over a "new leaf"—but with each member inspired to step into his own place and pull together toward a common purpose. The result is a steady, purposeful growth.

♦ If the year is not already planned for your Sunday school, begin now for the months that you have left. Check over your accomplishments of the past twelve months, set new objectives as goals for the coming months. Then chart your course.

List the things you must do in order to make your goals a reality, then make out a month-to-month program which will accomplish them. You can have your plan ready to go into effect by the first of the next quarter.

Be sure to include in your plan an early date for preparing next year's schedule in time to begin with the church fiscal year. For, once you have set your Sunday school on a charted course, you will never want to drift back into haphazard methods. Before many months have passed you will realize that your Sunday school has taken a long step toward the solution of most of its problems. **END**

### Concerning Our Bible Habits

How about the Bibles in our homes? Do we let them get dusty because of neglect? We who have Christian homes, and were taught the precious words of our Master, should give thanks to God and help in sending the Bible to others.

Today our greatest comfort is the Bible verses we learned as children. Jesus said, "Search the scriptures," so let's not let OUR BIBLES grow dusty.—*United Presbyterian*

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When these juniors in Felton, Calif., were taught salvation truths, many received Christ.

You cannot wait for pupils to apply the salvation message to themselves, you need to give them specific guidance now.

## Bringing Juniors to a Decision

By Dunbar Keith

**T**HE junior age is the time when boys and girls can be brought most naturally into a personal relationship with the Lord Jesus Christ. Yet too often we expect them to catch the evangelistic message in the Sunday school lessons and understand how it applies to themselves with very little other help.

We believe the best method of evangelizing is through instruction. To provide this instruction in our junior department in the Felton (Calif.) Community Presbyterian Church we prepared ten lessons for the superintendent to include in the worship period. We used the theme, "What the Bible Says About Being a Christian," and kept it in simple language. We emphasized some phase of the subject in each lesson, and

as a continuing responsibility, we followed the superintendent's period on salvation with another series on "How to Live the Christian Life." Most of those who received the Lord are now members of the church. In two instances whole families were received into the church together with their junior-age children.

No superintendent could bring about these results alone, of course. The six class teachers in the department were alert to discuss points brought out in the instruction. At the close of the series the teachers personally invited each pupil to make a decision for the Lord.

The pastor, G. Winfield Blount, followed up the decisions with personal interviews with both the pupils and parents. Pupils who have not to date made a public confession of faith or shown evidence of salvation by a changed life continue to be the joint objective of pastor, superintendent and teachers.

The lessons covered the following subjects: The righteousness of God, the nature of sin, the penalty of sin, the way of escape provided, the price of salvation, evidences of salvation (repentance, confession of sin, baptism, testimony or witness, prayer, Bible study, fellowship with believers, Christian service).

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used illustrations and questions.

To hold interest and check our progress in the instruction, we devoted the time every third or fourth week to a quiz on the material immediately preceding. We kept a memory chart and gave pupils recognition for answering questions correctly.

The results were gratifying. Out of a department enrollment of forty-two, thirty-four accepted Christ as their personal Saviour by the time the course was finished. Most important, they gave evidence of really understanding the meaning of salvation.

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claim for us, and gives us the opportunity to make our response to Him.

First, let us think of the righteousness of God. Look at Psalm 145:17. This says, "The Lord is righteous in all his ways; and holy in all his works." This is but one verse in many that describe God's goodness, His perfection, His complete freedom from sin. That was spoken by David, the shepherd king, many centuries before Jesus, God's Son, was born.

In the early days of the Christian church the apostle Paul, writing a letter to the Christians at Philippi spoke of "the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). Here we learn that we, too, can live lives of righteousness if we put our faith—in our trust—in Jesus.

Another great leader in the early church was Peter. In Peter's second letter (1:1) he spoke of "the righteousness of God and our Saviour Jesus Christ." So Jesus who came to earth is as righteous as God the Father.

Should we want to have this righteousness in our lives? Our Lord would have it so. But how can we get it?

Do we inherit God's righteousness? For the answer, let us all repeat Romans 3:23: "For all have sinned, and come short of the glory of God." Also Romans 3:10: "There is none righteous, no, not one." I will read you another from Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked." So the answer is "No, we do not inherit God's righteousness."

From these verses we see that sin has stopped us from being righteous. What is the nature of sin? The Bible has much to say about that. We will just pick three verses.

Look at I John 3:4: "Sin is the transgression of the law." That means the breaking of the law. Is any one of you without sin?

I see no hands!

Then look at I John 5:17, which says, "All unrighteousness is sin." James, the brother of Jesus, and one who became an important leader in the early church says in James 2:10, "Whosoever shall keep the whole law and yet offend in one point is guilty of all."

So you see, we need to know more about this matter. We'll learn more about it next week.

\*\*\*

Other junior workers we feel would do well to take the time to develop a series of lessons on salvation and Christian living. Then use them in their department worship period to bring forth fruit during this season of the child's life when the fruit is so ready to harvest.

While it is certain that God deals with men in different ways and that there is no one pattern for conversion, it is true that where there is no sorrow for sin there can be no joy of salvation. Conviction, repentance, the cry for mercy, and the experience of the mercy of God spell out the sinner's way back to God.

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## PROBLEM:

How would you handle the case of a primary child who wanted a part in the birthday offering week after week?

## Birthday Every Sunday

By Evelyn Witter

LITTLE Nora—although only six years old—has just given me an important slant on how to be a better Sunday school teacher. It all began several months ago.

During our primary department session the superintendent always asks, "Are there any birthdays today?" And those children who have had a birthday during the past week step forward with a handful of pennies that represent the number of years old they are and drop them into a special container while the rest of the group counts. Then we sing a happy birthday song.

There was nothing unusual about this procedure until recently when every Sunday, for seven Sundays in succession, Nora stepped forward to have her birthday recognized.

Each time the superintendent asked, as tactfully as she could, "When is your birthday, Nora?"

"Right after Christmas," was her prompt and honest reply, as she dropped her six pennies into the basket.

One day the superintendent confided to me, "I don't know what to do about Nora. I can't understand it. Why does she want her birthday announced every Sunday?"

"Home visits usually give answers to a lot of puzzlers," I reminded her. I agreed to be a committee of one to learn the reasons for Nora's fondness for birthdays.

I was hospitably received by Nora's mother and we had a friendly visit. I did not tell her my main reason for coming. I was afraid she would forbid the child bringing her birthday money.

I learned that Nora was one of three children. She was the middle one. She was not a brilliant pupil in the first grade, nor was she near the bottom of the class. Her grades were average—about in the middle. She was well behaved and needed very little discipline.

January, 1958

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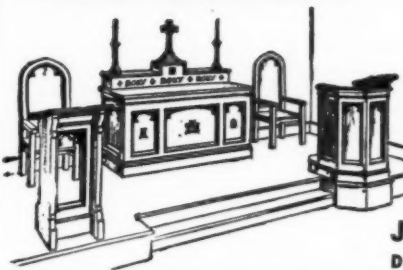
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## 1. BETTER TEACHING

Child Behavior, How to Learn about

♦ ON the surface there was no answer here to Nora's birthday behavior. But, actually, after careful thought, this bit of information was the whole answer.

Nora was a plain, average child. As the middle child she rarely got the special attention at home that her baby brother did. Her activities were not considered as important as those of her older sister. In school she did not merit the added attention given the above-average pupils, nor did she need the extra attention given to the slow students. Nora was in the unnoticeable middle.

In Sunday church school Nora was quiet and attentive. She never seemed to arouse any particular interest from the group, for she did or said nothing unusual. Even during our sharing period, no matter what Nora brought or wanted to talk about, be it a cocoon or the first sprig of pussy willow, five or six children had the same idea, or more exciting ones.

Nora could not seem to get out of mediocrity. Some children might have resorted to antics, clowning, or disturbing activities to become noticed. Not Nora—it would have been against her sweet nature to "act up." So Nora found what was to her a plausible "out" for her dilemma. Birthday recognition was an acceptable procedure. She needed it and sought it—every Sunday.

♦ ONCE we thought we knew the reasons for Nora's actions, the solution was simple. Nora needed to be lifted out of the unidentifiable middle. A little attention could do that for her.

After that we made sure that Nora was given a turn at holding the offering plate, distributing the story papers, or helping to lay out supplies.

We anxiously awaited the results, and they were good. In a few Sundays Nora did not step forward at birthday time.

And thus Nora demonstrated to me as a teacher that I must always give attention to those who seem to need it the least—those children in the "middle" whose unobtrusive presence is too often forgotten, but whose requirements are always important. **END**

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# Moody MONTHLY

FOR BOYS AND GIRLS

# Jr.



## How Jeff 'Fixed' the Bluejay

By June Oulund

JEFF stood at the window watching a bird flutter through the snowflakes and perch on the stone wall back by the garage. It seemed to shrink into a small dark ball.

"Must be awful cold," he thought.

"What are you looking at?" Mother came to stand with him.

"The bird on the wall. See?" Jeff said. "Over there."

Mom looked where Jeff pointed. "Poor thing. This is bad weather for birds."

"Why?"

"They can't find enough to eat," answered Mother.

"I thought God took care of all the birds and animals," said Jeff.

"Of course He does."

Jeff looked up at his mother, puzzled. "I don't get it."

"God tells US to feed them," explained Mother. "Go look in the bread box. There should be some dry ends of bread."

Jeff found the bread crusts. Mother opened the window a little and broke up the bread on the sill.

"There." She closed the window again.

Just at suppertime Jeff saw a bird light on the sill. "Mommy, look!" he whispered.

Dad came to look too.

"The snow is covering up the bread," Jeff wailed.

"That's a shame," exclaimed Dad.

"Tell you what, son, we'll make a regular feeder for them."

"What's a feeder?"

"It's a tray that we can put high on a tree where the birds can get at it easily," answered Dad, already on his way to the garage. "There's



Jeff shouted at the mean old robber who had frightened the birds from their feeder tray.

some plywood out here we can use."

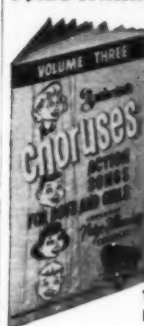
It was fun making the feeding tray. "Dad knows how to do just about everything," Jeff thought, holding nails where his dad could reach them.

Jeff kept the tray filled with bread crusts and suet from Mom and crushed corn from the henhouse. He was so proud he was helping God feed the birds that he told his friend Howie about the feeder.

"Aw, that's silly," Howie said. "My father says birds are pests. He shoots them. See the slingshot he made for me to practice with?" Howie proudly displayed his weapon.

It hurt Jeff to see it. "Mommy said

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God wants people to take care of the wild animals and birds," he said.

Jeff asked Mom later, "Why does Howie's Dad say birds are no good?" Mommy looked thoughtful. "When people don't love God, Jeff, they can't know what He wants them to do."

"Are they God's enemies?"  
"Oh, no," Mother shook her head. "God loves all of us, even those who haven't learned to love Him."

It worried Jeff though. He went to his favorite spot, a big maple tree near the feeder. He sat on his heels very still, watching his feathered friends.

As he watched a big bluejay came diving down, like Jeff's kite in spring when he forgot to hold the string tight. Jeff's eyes opened wide in horror. The bluejay was screeching, beating his wings and pecking at the smaller birds until they flew away.

Then as Jeff watched, the big bird settled himself in the middle of the tray and ate greedily of the corn he had just put in.

Jeff was so angry! He jumped to his feet. "Go 'way, you mean old bird, SHOO!" he shouted. But the jay only flew up to the nearest branch, just out of reach.

"I'll fix you!" Jeff raced for the house. He wasn't going to let that thief steal all the food from his little birds.

With the door half opened he stopped. "I know," he said, "I'll get Howie's slingshot! That'll fix that old bluejay."

"Jeff, where are you going?" Mother called.

"To Howie's," he called over his shoulder. "A big bluejay 'most killed the little birds, knocked them off the tray so's he could have it all. I'm going to get Howie's slingshot."

"What good is the slingshot going to be?"

Jeff stopped. "But he was hurting the other birds."

"Isn't the bluejay one of God's creatures?"

"Why—I suppose so." Jeff stared. "I don't get it."

"Come inside, Jeff," said Mother. "Didn't you ask me why Howie's Dad killed the birds instead of feeding them?"

Jeff nodded.

"The bluejay thought the other birds were pests so he chased them away."

Jeff frowned. "But he'll keep picking on the others if I don't do something."

"We will do something," Mother said. "Right now."

Mother went to the kitchen. "Here is some bacon rind we can cut into strips. Get some apples from the bin while I thread the darned needle."

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Jeff rushed to help.

Mom stuck the needle through a strip of bacon rind and tied the string, leaving one end long. Then she and Jeff did the other strips the same way, then the apples. "We'll stop in the barn and get two ears of corn too," she said.

Near the feeder Jeff and Mother tied the rinds and apples on branches and stuck the corn in the crotch of the trees.

"Now, when the bluejay comes," Mother said as they worked, "the other birds still can get food."

Jeff nodded. "And let's ask Daddy if he can make another feeder. Then there'll be plenty of room for everybody. That'll fix old Mr. Jay!"

On the way back Jeff made a dis-

covery. "I guess the bluejay didn't know that God loves him," he said, "and that he has us to help feed him. So he thought he had to be mean to the little birds and gobble up all the food."

Mother smiled.

A minute later he spoke again. "You know what, Mommy? When that bluejay and the other birds find out there's plenty of food in our trees they won't even go by Howie's, and his Dad won't have to shoot them. Wait till I tell him!"

Jeff smiled happily. "What do you think he'll say?"

"I don't know son, but we can ask the Lord Jesus to help Howie understand."

"We sure can." Jeff grinned.



Red Cross photo by Principato

## Pamela's Testimony for Jesus

You may have seen Pamela Lee Springmann's picture before. For the past two years her smiling face has appeared on posters for the Red Cross drive for blood donors.

In the picture above, Pamela is showing how she plays with her doll. She is giving her doll a blood transfusion in very much the same way as she has received it many times.

Pamela is seven now. When she was only two weeks old the doctors told her parents that she had leukemia, a rare blood disease, and she would not have long to live. But today Pamela is very much alive. What is more, she is a happy witness to her faith in the Lord Jesus Christ.

Pamela knows how important blood is for patients who need it, for she has had as many as 170 blood transfusions herself! Even though she knows this may have to go on for as

long as she lives, Pamela keeps happy. Her smile is like a ray of sunshine to those around her.

Pamela doesn't feel sorry for herself. She believes that God has a reason for her illness. When she is suffering, she knows the Lord Jesus is near and helps her.

One time someone asked Pamela if she didn't think she should be healed after so many blood transfusions.

"Why, no," she replied. "You see, if I didn't have leukemia, I'd be the same as any other little girl. Now I have a special testimony for Jesus."

This story was told by Pamela's father, Fague Springmann, musician member of a missionary team traveling with Dr. Bob Pierce in the Far East. He was speaking to an audience in the Philippine Islands. It was reported by news writer George Burnham.

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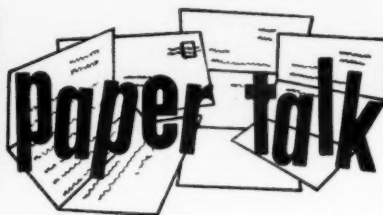
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**Lee:** Didn't we get a lot of letters this month?

**Lynn:** I guess we did! And so many of them ask for a pen pal list.

**Lee:** Yes, a lot of others seem to agree with Mary Ellen Hominuke's letter in November.

**Lynn:** That was the one which suggested that pen pals from **MOODY MONTHLY JR.** readers would help boys and girls have more Christian friends.

**Lee:** Here, I especially like this one from Gail Poppy in Paxton, Ill. She says, "I would like to have a Christian pen pal. I think it would do me good spiritually."

**Lynn:** Nice. How old is she?

**Lee:** Nine and one-half.

**Lynn:** And look at this one, Lee. This is from Janet Gilbert. She's eleven, and she says she plays the piano sometimes in church. She lives in Elkins, W. Va.

**Lee:** Here's one from Darryl Olman. "I am ten years old," he writes. "I am a Christian. I live on a farm near Pontiac, Ill. I would like to write to another boy."

**Lynn:** Wait until the boys read that! We'll be getting a lot of names to send Darryl. Now here's a letter that tells about three Japanese girls who would like to write to boys and girls in the U.S.

**Lee:** Do they write English?

**Lynn:** They are learning to. This letter says these girls are all twelve years old and they have a Christian English teacher who is telling them about Jesus.

**Lee:** That's real interesting! What are their names?

**Lynn:** Hmmm, let's see. I'm not sure I'll pronounce them right. There's Setsuko Arai, Yoshiko Kumagaya and Kimie Honami. They are all studying with Miss Tadako Sato in Shimizu, Shizuoka.

**Lee:** Good! We'll put each one on a different list and they should be hearing from many Christian pals in the U.S.

**Lynn:** Yes, but right now we had better get the pen pal letters out. We'll choose five names for each list.

**Lee:** And everyone who gets a pen pal list can write to any one or all of the five names.

**Lynn:** Then because his name is on another list, he might get as many as five letters from other boys and girls who want him for a pen pal.

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Lee: That should be exciting! So many will get to know Christian pals in other parts of the country!

Lynn: Actually, other parts of the world, too. We'd better tell those who have not written to us yet that they can still have their names put on a pen pal list if they will write and tell

*Lee and Lynn*

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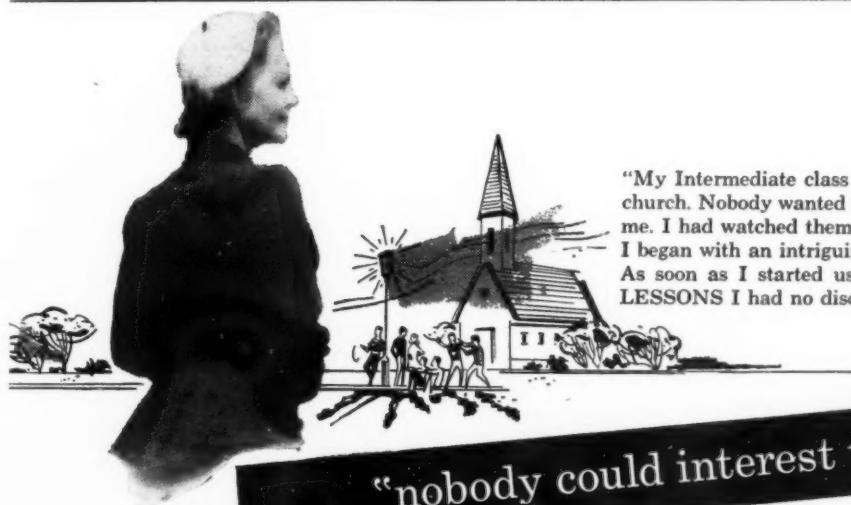
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INTERNATIONAL UNIFORM

# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

January 19

## Fellowship of the Church

Acts 2:42-47; Romans 15:1-9

**MEMORY SELECTION:** *And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*—Ephesians 4:32

The distinctive mark of the church in a sad and selfish world is its joyous and unselfish fellowship. This quality has always marked the communion of believers, though often not as evident as it should be.

There ought to be a fine sense of unity not only of doctrine but of sharing even the common things of daily life. Faith in God quickly shows in the fellowship of His children. Our lesson for today is a "check list" to determine whether we really have the right kind of fellowship. It is characterized by

### I. Spiritual Soundness (Acts 2:42-44a)

Efforts at fellowship without a spiritual foundation will always wind up as a social grouping of people interested only in food and fun. Real fellowship has as its background an appreciation of Christian doctrine and of prayer as well as of "breaking bread" together. It was "all that believed" (v. 44) who knew of the miracle-working power of God (v. 43). This fellowship is also

### II. Social Sharing (Acts 2:44b-46a)

Some would have us believe that this having "all things in common" was the same as modern Communism, but it was not. This was not a compulsory giving up of one's possessions because of an official decree. It was rather a voluntary outgoing of the tenderhearted to those in need and a genuine Christian desire that there be no want alongside of a neighbor's plenty. In some measure we do the same thing in our day through the "benevolent" giving of the church (but we could do much more). Here there was no grudging or legal compulsion, for these people were

### III. Rejoicing Together (Acts 2:46b-47a)

What an attractive light this puts on Christian fellowship! Some think it must be solemn and almost sad, but that is not true. Here we have gladness, praise—yes, and favor with others.

There are some who seem to think that being at odds with their worldly neighbors is a mark of spirituality but

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that, too, is not true. We do not share their careless or wicked ways; we do not compromise in our stand for the truth, but we can (and should) be kind and winsome.

Note also that this is not a static fellowship, content with the lovely communion of those who "belong" and not wanting any "strangers" to break into the group. Some churches are just that way, but the true church is

### IV. Always Growing (Acts 2:47b)

This is not a grasping after great numbers or a bringing into membership those who are not really saved. It is the Lord who adds to His church those who are being saved from day to day.

We should be on the lookout for such new members of the fellowship and warmly welcome them to this evergrowing group for God's glory. How long is it since you sought out and encouraged a new believer in Christ?

We repeat that here we have something far different from joining a society or club, for the Christian fellowship is

### V. Christ-like in Sacrifice (Rom. 15:1-4)

We have learned about Christ from the Holy Scriptures so that we have His sacrificial spirit and live for others rather than for ourselves. Space forbids enlargement of this thought, but there is a great and needed truth here. It may well be joined to this last point. We are to be

### VI. Christ-like in Mind (Rom. 15:5-9)

If we have in us the mind which was in Christ, the fellowship we share and encourage in the world will show a unity and peace which will make a striking witness in this confused and war-like world.

January 26

## Organization of the Church

Romans 12:3-8; I Timothy 3:1-10

**MEMORY SELECTION:** *Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*—Acts 20:28

Business, government, education—in every field there is the recognition of the importance of proper organization. It will be interesting to observe how the Lord provided for the proper organization and leadership for the most important institution of all, the church.

The church is an organized fellowship within a God-established and living or-

ganism. God thus brings to the world great blessing. Here the believer finds joy in sacrificial living for Him. Our lesson reminds us that men are saved that they may give

### I. Service—Varied but United (Rom. 12:3-8)

God is not interested in uniformity—His whole creation witnesses to that fact—but He is much concerned about unity. In the church there are all types of personalities, and God gives to them many different gifts. Each is useful to Him and to His children.

He does not want these gifts and these individuals reduced to that drab uniformity which so often characterizes man-made products, but He does want them united to put His cause forward in the world.

Prophecy, ministry, teaching, giving, ruling—yes, all the various works to which God calls men are to be done with diligence and dignity for His glory.

No man is to think of himself as more or less useful to God. His work is different from others, but it is God's work. When all serve as they should, there is unity and efficiency in accomplishing His blessed and perfect purpose.

The unity of believers in Christ (v. 5) is something that needs emphasis in our day. The forces of Protestantism are so divided as to be largely ineffective in many important fields. Even within our churches there are divisions.

Certainly there are issues which cannot be met except by separation. We make no plea for a dead or non-spiritual uniformity, but we do urge the need of unity in the midst of a God-given variety.

The service of the church can best be carried on where there is a measure of organization, and this calls for

### II. Leadership of Character and Quality (I Timothy 3:1-10)

Two offices in the church are mentioned here: bishops and deacons. The word "bishop" means "overseer" or elder in the church (Phil. 1:1; Acts 20:17, 28). The deacons (Acts 6:1-7) were appointed to care for special duties in the church to relieve the elders of that burden.

Note that the qualifications for service in both these offices included not only a real capacity and ability for the work but an unspotted character. They were (and are) to be able to rule their own household, to be circumspect in moral matters, alert, experienced, not caught in the snare of the love of money, and men with a good conscience.

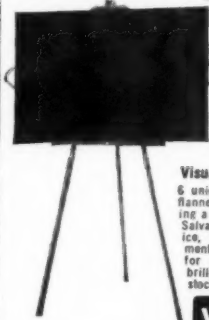
Note that matter of "a good report of them which are without" (v. 6). It makes a difference to a man's usefulness in the church whether he can get along with his neighbor. Our Christianity should commend us to those who do not believe.

Observe also in v. 1 that a man should aspire to an office in the church as something commendable and good. One wishes more qualified men took that viewpoint.

January, 1958

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February 2

## Privileges of Church Membership

I Peter 2:9-10; II Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-15; 10:23-25

**MEMORY SELECTION:** *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.*—I Peter 2:9

A church member has high and holy privileges which he does well to understand and appropriate by the grace of God. Let us be clear at this point that we are not talking about one who has "joined" the church without being "added" to that group by God.

There is only one way to be saved, and that is through faith in Christ as Redeemer and Lord. One who does not come that way is neither saved nor a true member of the church, even though his name may have an honored place on the church roll.

Let every man be sure that he is in Christ as well as in the church, and then rejoice in his

### I. Standing in Christ (I Pet. 2:9-10)

Christians are distinctive folk ("peculiar," v. 9), chosen by God, of a kingly priesthood, separated to His service, a people who have high standing with God in Christ and who by His mercy

prepared to live for and to serve Him. It's a great thing to be a Christian!

Another great privilege the church member has is that of

### II. Giving for Christ (II Cor. 9:6-8)

To an informed believer there is no greater privilege than that of giving gladly for the work of God. This is a Christian grace which all should cultivate. Believers limit their joy and their usefulness by failing to give as they should.

God loves a cheerful (literally "hilarious") giver (v. 7). Have a good time when you give, and look to God for grace (v. 8) to understand that "he that soweth bountifully shall reap also bountifully" (v. 6).

Note also that this business of being a Christian is not just a "joy-ride." There are burdens to bear, and it is our privilege to be

### III. Bearing Burdens (Gal. 6:1-5)

Some Christians have failed and fallen into sin. They need restoration. Christianity is not harsh or unforgiving. Certainly there can be nothing but stern condemnation of flagrant, continued, unrepentant sinning. But toward the repentant brother there must be loving consideration, remembering that we too are weak and needy.

We are to help the brother in need (v. 2) to lift his burden, to bear it for him if need be. At the same time we are not to expect others to bear our burdens (v. 5). If your brother helps you be glad,

but don't be like so many Christians who expect others to help.

Pride is self deception (v. 3) and it puts God against us (James 4:6). When we are busy about appraising our own lives we have no time or occasion to judge our neighbor.

To live up to our possibilities we need help, and for that we have the privilege of

### IV. Trusting Jesus (Heb. 4:14-15)

As we pray, we find that our High Priest is interceding for us. He knows our need because He was here on earth and shared the experiences and problems of mankind. He is able to help because He is God now in the heavens interceding for us. There is encouragement in the fact that He was "tempted like as we are yet without sin" (v. 15). The Christian can walk daily in the certainty that he can trust Jesus. Thus he can be

### V. Living Victoriously (Heb. 10:23-25)

There is much in these verses. Stress the importance of fellowship in the church assembly (v. 25). No believer should willingly miss that privilege.

In that assembly we are not only to worship God, but to "consider one another to provoke unto love and good works" (v. 24). Too often there is another kind of provocation!

Trusting God who has promised to keep us (v. 23) we set an example in the church by maintaining a steadfast "profession of faith." "Wavering" church members are a poor—in fact, negative—



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February 9

## The Teaching Ministry of the Church

I Timothy 4:6-16; II Timothy 2:1, 2

**MEMORY SELECTION:** *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*—I Timothy 4:16

Teaching is of the utmost importance in the church. It is a vital part of preaching, and unhappy is the minister who does not teach his people. He also should surround himself with others to whom he has transmitted his enthusiasm for and understanding of the Word of God, who will share the teaching ministry.

Teaching is of such importance that the Word of God warns us against assuming this important work except by God's leading and with His grace upon us (James 3:1, A.S.V.). It is also such a blessed and encouraging work that we do well to cultivate both the ability and the opportunity to teach. It is a most rewarding service.

Our lesson tells us first

### I. What to Teach (I Tim. 4:6-9)

These words are addressed to a young minister, but they are helpful to every

teacher. There is a satisfying and assuring basis for teaching in God's Word and so the teacher, having himself been "nourished up in the words of faith and of good doctrine" (v. 1) and having learned to reject error (v. 7), will be ready to teach that Word to others.

This is clear—the teacher is to teach the Word of God in all its clarity, beauty and power. There is no other worth-while message and none with redeeming grace and power for daily living. This we as teachers must do and do it well. That is our next point:

### II. How to Teach (I Tim. 4:10-12)

#### 1. Sacrificially (v. 10).

It is not easy to teach. It calls for real labor in both preparation and presentation. Added to that is the suffering of reproach and opposition. When we challenge the devil by seeking to lead our listeners out into the truth of the Word of God, we may expect opposition. In fact, it would be strange if we did not have it.

#### 2. Authoritatively (v. 11).

The teacher speaks for God. He may speak with assurance. He is to "command and teach." If we feel like "grass-hoppers" (see Num. 13:33), others will regard us as being feeble and fearful. Let us rather be "strong in the grace that is in Christ Jesus" (II Tim. 2:1).

#### 3. Actively (v. 12).

That means in life as well as in speech. The teacher is to be an active example in speech, in manner of living, in love, in spirit, and in purity of heart. God

wants and will use the right kind of a teacher.

That leads to our next point:

### III. Who Is to Teach (I Tim. 4:13-16)

Timothy had been ordained to the ministry of teaching (v. 14). His divine call had been thus recognized by men. In a sense all teachers should have divine "ordination," an assurance that they are doing God's work.

No one should teach who is not willing to give time and effort to proper preparation. There must be reading, study of doctrine, meditation and personal preparation. "Take heed unto thyself" (vv. 13, 15, 16). This kind of teacher will look to God for grace and power. He will teach with a real purpose, and that is our next point:

### IV. Why to Teach (II Tim. 2:1, 2)

The verses immediately following (vv. 3, 4) make it clear that the servant of the Lord is a soldier in an earnest warfare with the world, the flesh and the devil. He has a purpose from which he will not be diverted by "sidelines," no matter how attractive and profitable. He has a mission to complete.

As a teacher he seeks the salvation of his listeners, but he goes on to prepare them to join him in that ministry and to take his place when he can no longer serve.

The great reward of the teacher is to see the truth lay hold of another, and to see him grow in knowledge and grace until he too is ready and eager to teach

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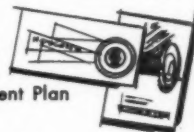


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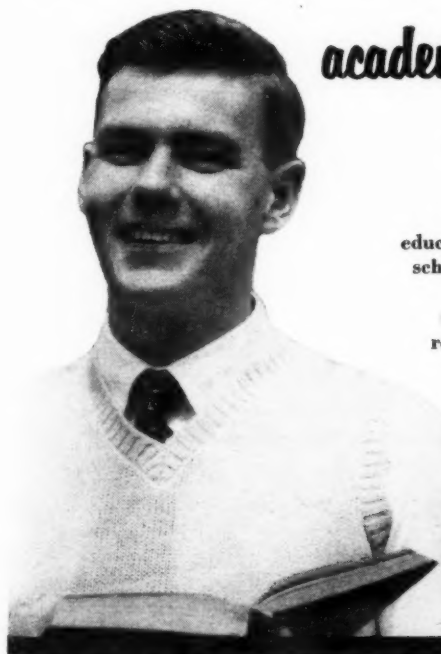
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Introduction by the Translators

**E**LKA was a witch doctor. He is now a Christian. This is his own story, taken down by tape recorder and translated. Much repetition, so characteristic of his native speech, has been omitted, but nothing has been added or changed. It is a story of what God has done, and Elka would join with us in saying, "To God be the glory. This is all His doing."

After five years' labor among the Waiwais of British Guiana and Brazil, it has begun to seem impossible to us missionaries that a jungle Indian would go beyond mere assent to the gospel. They loved their own way of life with its debauchery.

Although Elka apparently did not love his witchcraft, he did love the tribal dances, interspersed as they were every thirty-five or forty-five minutes with drinking bouts at which the people filled themselves with fermented cassava drink only to evacuate their stomachs a little later for the next round of drinking.

Human life had little value, although a Waiwai, rather than assault an enemy openly, would more likely dispatch him by witchcraft while being affable to his face. Twins were almost always killed because a spirit was thought to be responsible for the plural birth. Other babies were often killed simply because the parents did not want to be bothered with them.

The family unit was recognized only loosely. All the families in one village lived together in one house with no dividing walls. All life went on before the public gaze. The conversation of men, women and children was not only frank but evidenced delight in the grossest manifestations of the flesh.

All kinds of work—house building, felling trees or clearing land as well as fishing and hunting expeditions—were community enterprises. The whole bent of life was against independent action or individual initiative.

That an adult Waiwai would come from such a background and stand alone against the opposition of all his tribe seemed an impossibility. Further, to expect a witch doctor to stand in public defiance of the spirit world, the real power of which he knew first hand, seemed almost beyond asking. But that is what Elka did—as his story shows.

This opening portion of Elka's testimony tells of his life as a witch doctor, of the coming of the missionaries and of the beginnings of his struggle between witchcraft and the gospel of Jesus Christ.





Of all the Waiwais, Elka with his charms and sorcery seemed least likely to listen to the gospel. But here is his amazing story.

## SOUL OF A

# WITCH DOCTOR

Part I A true story translated by missionaries of the Unevangelized Fields Mission

I was a witchdoctor. I blew enchantments on sick people and also sang enchantments all night long over sick people.

Sometimes they got a little better, and then the people were pleased with me.

"My, my! Elka must be very a good witchdoctor," they said. It disgusts me now to think that they were pleased with me that way.

They used to come to me, saying, "Ay, Big Brother! My pet is dying! *Okwe*, my wife is dying!"

"Is that so? What caused the trouble?"

"I don't have any idea. She went out to dig some cassava and immediately got a fever; then she lost consciousness. She is still alive but dying, so come blow charms on her. Come talk to the spirits."

Thus I prepared to go. I rolled up much tobacco and took up charms. Then everyone was afraid of me.

"Oh-h-h-h!" they said fearfully, "that's Elka, the one in charge of the spirits!"

Entering the house, I sat down beside the sick one to blow tobacco smoke on her—*whoo*. I blew on her head—*whoo*, then on her chest—*whoo*, then on her shoulders and knees—*whoo*!

Later in a dream, someone who said he was a spirit spoke to me. "Elka, Elka!"

"Yes," I answered.

"Treat the sick woman with the bark of the frog foam tree."

"Oh, I see."

"Use shrimp nests, and water grass, anaconda tree, hard pottery clay, and witch doctor skin fungus," said the one who may have been a spirit. It was Satan who spoke thus to me.

"All right," I replied. "If I do that, she won't die?"

"No, this treatment will bring her back to life."

Then I awoke, and when I saw the husband of the sick woman, I said, "Big Brother, I dreamed about your wife. A spirit with a bad temper looked at her. That is what caused her trouble. I can't imagine why this spirit should not like us, but the spirit which I own told me what to use for her to be well and get up again."

At times like this, the people would say, "All right," and would go straight to look for the things with which to treat her, I'm sorry to say. They bathed her with the bark of the frog foam tree, cooled her off with water grass, burned spirit's hand fungus beneath her as she lay in her hammock, and she got well. Then the people said, "My! Elka certainly is a witch doctor!"

After the sick one got better, they paid me. They made *cassiri* drink, lots of it, and we danced and drank until it was finished. Other women made pots or brought cottor: while men who had been sick and revived put feathers on arrows for me. Thus they paid witchdoctors.

Hawkins) came. "Ay," they said, "here we are." They spoke very poorly.

"Why did you come?"

"Why did you come?" they echoed. That's the way they talked to us, answering back the same thing.

"Why did you come, Bahm?"

"Why did you come, Bahm?"

It was disgusting. They didn't understand the Waiwai language at all. They talked just as if they were mocking us. Later they took out paper to write, and Mistokin said (through an interpreter), "Elka, how do you people talk? How do you say the word for 'I came'? How do you say, 'We came of our own accord to tell about our Creator?'"

"I'm sure I don't know," I answered. I couldn't understand that sort of speaking. The missionaries were just ignorant. Slowly they learned our language. Then Mistokin said, "Elka, today is Sunday, the day for us to sing about God, the time for us to know our Creator."

"Who is our Creator? It must be *Mawale*." (A mythological Waiwai progenitor of evil character.)

But to the missionary we only said, "Is that right? Is that right?" as if we understood.

Mistokin told us things from God's Book and told us again. He showed lots of pictures, but we only listened as if we were unconscious, *okwe*! "I suppose that is just something to look at," we said. "It is not meant to be learned."

He continued to show pictures. Sunday came again and he showed them again. Sunday came again and he showed them again, but we still didn't catch on, we still didn't understand God's Book, *okwe*! We listened without interest; that's the way we were.

Later Mistokin brought out a phonograph to play God's songs.

"Oh, my!" we said. "It is people talking. What is it saying? Whatever may it do to us?"

Then Bahm's group walked around outside of the house to look at a pot being made. We were afraid of that, too.

"Ay! They are walking around, oh, my! Look out, they'll catch you!" We got into our hammocks for fear of Mistokin; hop, hop, hop, hop, all of us into our hammocks.

We were afraid of everything, afraid of Bahm and Mistokin as if they were forest spirits. We were afraid of guns, and once when they brought an outboard motor we were afraid of that. "Oh, my! A motor! Whatever might it do to us now?" we said, for no good reason.

On that trip, Mistokin said, "I want a place to live, Elka. Where shall we make a clearing?"

Later he and all of us came up and cleared a piece of land, slash, slash, slash, slash.

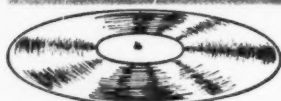
Afterward he paid us. "Here are knives for you," he said, and he gave them to us. *Oklee*! good ones, knives with red handles, *oklee*! There were axes, too. *Oklee*! we got excited!

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A Waiwai hunter in front of hut. MAF Photo

Fish lines, *oklee!* Pots and plates, *oklee!* That's the way Mistokin paid.

"I love you all," he said. "You are very dear to me. You have thought we might kill you and have been afraid of us, haven't you?"

"Yes, we are afraid of you."

"Don't be afraid. We won't kill you," Mistokin said.

"Is that right?" Thus we weren't afraid any more. We travelled around with Mistokin and with Bahm freely then.

† Next, some of us stole from him. When Bahm found out, he came to us "Why did you take my things?" he asked. "That sort of thing is very bad, friends. Just ask me for these things openly." Then he took back from us the things which we had stolen, *okwe!*

Because of that we didn't like him.

### Who They Are

(Persons mentioned in the story)

Bahm	Missionary Robert Hawkins
Fellochi	Mrs. Robert Hawkins
Felloh	Florence Reidle, missionary nurse
Fonyuwe	One of the Waiwai
Kanashen	Waiwai Mission station
Kron	Missionary Claude Leavitt
Kulunow	Elka's child
Mistokin	Missionary Neill Hawkins
Shakawa	Fonyuwe's child
Tamalkuku	Elka's child

We grumbled, "Well, we won't like him any more. He can invite us all he wants to, 'Come, hear God's Book,' but we won't look at the thing."

We went hunting all day on Sunday until the sun was low. One, two, three, four, everybody went, *okwe!* Here at Kanashen there was a little handful of women only to whom Bahm showed God's Book.

"We don't want to be taught about God," we told Bahm. "We will just stay as we are."

"Hmmm," he said, "why are you that

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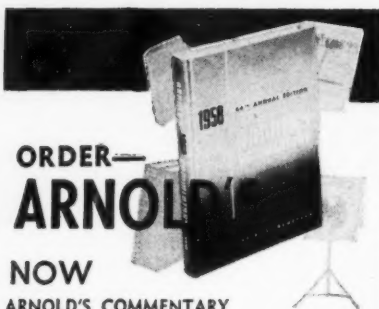
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along my trip to the Mapuera. Farther up the way as we stopped for the night, I said to my brother-in-law, "Let's all talk to God."

"Humph!" was all he said, but I was more joyful about God, at least a little bit, and so I prayed before we ate.

♦ The next day we travelled farther up into the Chodikar River and there Fonyuwe's wife got sick, *okwe!* She hurt in the region of her liver. That night I blew on her over and over and ascended to the sky from a witch doctor house. She got better and we went on up to the bend of the Chodikar, but she got sick again. I spent two nights blowing on her and on others who were sick.

From there we went on slowly until we arrived at Kahlee, and there poor little Shakawa got sick. I talked to God about her. "Heavenly Father, make Shakawa well. What's the matter with her, Father? Make Fonyuwe's child well." But she was very far gone. I blew on her again and again. I was still dabbling with witchcraft. I was really bad. Finally Shakawa died, *okwe!*

"Why can't a witch doctor heal the sick?" I said in disgust. "Am I no good? Why can't I make them well? Or do you suppose God is the one who makes people well?"

We travelled on by stages all the way to Big Falls and slept near there. That night Kulunow had fever and so did Tamalkuku, so I talked to God again.

"Heavenly Father, keep me safe. My own children have fever, *okwe!* Heal them, Father; you are very good. Hear my cry, Father, even though I have not yet received you." That's what I said to God.

Soon Kulunow's fever went down. Tamalkuku's fever broke also, and they were strong again. "God must be good," I thought. "God must be good."

♦ We arrived at Big Falls on Sunday. "Today is Sunday," I said, but I'm ashamed to say we didn't sing. At that time I didn't sing God's songs. We only sang Waiwai songs, and as we arrived we played horns made of tree bark.

Then I got fever and was very sick. I talked to God again. "Heavenly Father, heal me. Heal me, Father. Keep me from dying. Take me back to Kanashen (the Waiwai mission station). Take me home to Yakayaka again. I don't want to die here, *okwe!* I'm no good here."

My fever broke; I was well and I thought, "God is good."

But my fever rose again, *okwe!* I was so hot I almost died. "Heavenly Father, heal me," I prayed. "Make me strong so I won't get sick." But in spite of praying I got very sick.

Finally I took up chanting again. Ma-folyo chanted over me, too. He said the head chants because my head was hurt-

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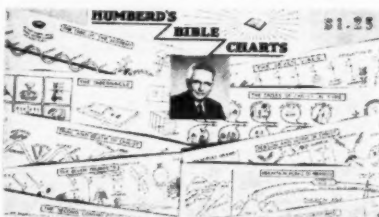
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ing very badly. He said other chants also to get rid of the bad spirit inside me.

After that I got strong again. "Being a witch doctor must be a good thing," I said in my heart, although I regret it now.

Right after the drinking spree, I decided to come back to Yakayaka. "Good-bye now," I said. "I'm going again while I'm still strong enough. Bad things happen to me here!"

Near the head of the Mapuera River my child got burned, *okwe!* My child got burned badly. "I'll talk to God so she won't die," I decided.

"Heavenly Father," I prayed, "don't let her die. Heal her. Help me to go fast, take me away over there to Felloh (Florence Reidle, the mission nurse)," I prayed.

We came on, passing Kahlee and uncle's place without stopping. The night we stopped at Bubbling Falls my daughter cried and cried. The next night we stopped at Eagle Place and there my daughter was about to die.

"Why is my daughter this way? *Okwe!* *Okwe!* She may die." I blew my charms on her again—*whoo, whoo!* That's the way I liked witch craft, I'm really sorry to say it. Then I talked to God again. I liked spirits and I liked God. I wanted to have both, as if that were possible.

✦ **FINALLY** we made it all the way to Felloh. I called out, "Felloh, Felloh, my child is about to die! Why is she about to die, *okwe!*"

"Hmm!" said Felloh. "You're bad. You went over to the Mapuera River, Little Brother, and that must be why your child got burned."

"God is the one who will heal her, Little Brother," said Fellochi (Mrs. Robert Hawkins). "God is good. He is the One who made us, so He is not the one who kills us," Fellochi said.

"Is that right?" I countered. "But I talked to God a little bit, Fellochi."

"Well, but this is the way it is, Little Brother. You talked to the spirits, then you talked to God, then you talked to the spirits again. That's what you did, Little Brother, I'm sorry to say. That's why God doesn't pay any attention to you," she said.

"Oh!" I said, "oh!"

"Now, let's talk to God," she said. "I don't think your child will die. I can see that she is near to dying and I'm sorry; but she won't die."

Then we talked to God. Fellochi prayed. After that, Felloh stuck her with her needle and treated the burned area. *Oklee!* My daughter got well again and I was glad.

✦ By that time, we were paying attention to the lessons better. "I suppose I really want God," I thought. "Maybe God makes people good." And at that

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late time, I received Him. I hadn't actually received God before, only a little and not very well. But after my child had been healed, I really received Him.

Once after that, Kron said, "Elka, why are you still a witch doctor? Why are you concerned all the time with those old spirits?"

"That's our way of life, Kron," I said.

"Humph!" he said. "Humph! You're a witch doctor, Elka, just because you want to be. You don't really mean what you say. You ought to get rid of those old charms, Elka."

"No, sir! I'll die, Kron!" I answered. I'm ashamed of it now. "I'll get sick; will you heal me?"

"Elka, God is the one who will heal you. He will keep you from dying," Kron replied.

"Are you sure you're telling the truth, Kron?" I asked. "Maybe you yourself don't mean what you say. I will die for sure. I don't want to give up my charms at all."

"Humph!" he said. "You're just afraid, friend!" That's all he said at the time.

I was talking to God more by then, but soon afterwards little Malu drowned, *okwe!* I had a bad dream and it said, "Today a spirit is coming, Elka."

"Which one?"

"One who does disgustingly bad." That's what my dream said.

"Oh!" I cried when I awoke. "Today a spirit is coming; they say, a bad one. Now, paint yourselves red." They painted the children red, but little Malu drowned anyhow, *okwe!*

(TO BE CONTINUED)

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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

### Two Essays on Human Freedom

THE CHRISTIAN CONCEPT OF FREEDOM, by Henry Stob  
(Grand Rapids International Publications, \$1.25).

Reviewed by Alexander M. Dodds

Two lectures comprise this little book (52 pages) on a very large subject. The oral lectures were so much liked that they were published by popular demand. The author is associate professor of ethics and apologetics at the Calvin Theological Seminary.

The first of the lectures is on "The Liberty of Man." There is much worthy opinion on this and many thoughtful viewpoints. It is surely a true statement that, "The typical Protestant is a doughy champion of human freedoms . . ."

Dr. Stob contrasts liberty as it is conceived in the mind of the modern Liberal with the concept of Bible-believing Christians. He argues clearly and well for the Christian belief that "man should be free from arbitrary restraints in every department of human thought and action."

Moreover, the author points out that "the rationalistic universalism of Greek thought could provide no place for the

individual," and finally introduces such murderers of liberty as Stalin, Hitler and Mussolini. He does not name Romanism, strangely enough, although mentioning the Reformers who rose up for liberty against this religio-political system, not counting the cost to themselves.

The second essay is on "The Liberty of Conscience." Here Dr. Stob identifies the Libertines, Legalists, and Rigorists (as a class), and finally Christians. The discussion is very interesting and calls for several readings. He makes the strong assertion that "the life men live is a life lived in the presence of God." He goes on to prove this. I like this statement: "... I must be left free to determine, not what may please me, but what my duty or responsibility is."

In this writer's opinion, the essays are of great value in these days when clear thinking on the subject of freedom is so much needed. In this book we have indeed, as stated in the title, "The Christian Concept of Freedom."

### Candid Missionary View

MISSIONARY MAMMA, by Ruth Seamands (Greenwich Book Publishers, \$2.75).

THIS delightfully written book deserves a wide reading. It will bring smiles and blessing to readers of all ages. Its style is refreshing, its tone happy, its descriptions vivid, and its details candid. This is missionary life of the present day as viewed from the inside.

Written in the form of letters to loved ones at home, the book tells of much that some readers (not missionaries) will call "sacrifice"—the vast, run-down bungalow with its leaky roofs, rats "playing on the floor near our feet," snakes under the bed, centipedes on the pillow, civet cats on the roof!

But behind the outwardly amusing incidents one senses the pathos of life in the Indian village, with its poverty and heathenism. And how bright are the stories of the Lord's working among the people! The "black magic" and demon-possession may be doubted by some, but not by those who have served the Lord in heathen lands.

There are a number of places in which one might wish that Mrs. Seamands had been a little less frank in detail, but it must be remembered that missionaries deal with life "in the raw." The book is realistic and contains much information on Indian customs and life that should be valuable for mission-study groups.—Irvine Robertson

### A Faith Tried by Fire

SIGNS IN THE STORM, by Joseph Nemes (Abingdon Press, \$3.00).

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## Women in Bible History

**ROMANCES AND INTRIGUES OF THE WOMEN OF THE BIBLE,** by James Faulkner (Vantage Press, \$2.50).

**THIRTY** biographical sketches of women from the pages of Bible history are found in this book. The author is a student of the Bible, a retired business man, and an amateur philosopher of no mean ability. His essays display a keen insight into human nature.

The first chapter closes with this statement, however: ". . . let us peruse a list of some [women] who have lighted

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beacons which have illuminated life's pathway and have given inspiration and cheer to many who were walking in mental, physical and moral darkness, and thank God, not just in words but from our hearts, for our women." This is too strong a generalization, for as we go through the book we find such characters as Dellah, Potiphar's wife and Samson's first wife!

There are ten women of the New Testament record and twenty from the Old. The choice is interesting and the treatment fascinating. Regrettably, frequent misprints and occasional errors mar the book, together with strange forms of literary expression (e.g., p. 155: "she was probably designed and made of very high class goods"). Then, unfortunately, the author speaks of Christ's miracle at Cana as "needless," an opinion not justified when the turning of the water into wine is properly understood.

Nevertheless, the book is a very interesting one, and will be profitable. —Alexander M. Dodds

## Bible Botany

**ALL THE PLANTS OF THE BIBLE**, by Winifred Walker (Harper & Bros., \$4.95).

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More serious, on two pages Miss Walker seems to cast some doubt on the miracle element in two incidents of Scripture. Of the "burning bush" in Exodus it is said: "It was not the bush that was burning. Rather, the 'flame' was represented by a mistletoe which covered the shrub. It had berries, red, glowing, and transparent, needing only the light of the Lord Jehovah to give the appearance of true fire" (p. 44). The manna in the wilderness, the author states, moreover, "probably consisted of several lowly lichens . . . from the vast barren mountains in western Asia and northern Africa" (p. 241). —G. Coleman Luck

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or a new LIFE?

Dear Friend:

There's something about beginning a new year which seems to make people think of "doing better." But turning over a new leaf has never been the real answer for anyone—as a little tract from South Africa we've been saving to share with you points out.

"The big question," it says, "is not 'Have you joined a church?' or 'Are you trying to do your best?' but 'Are you twice-born?' 'Except a man be born again, he cannot see the kingdom of God' (John 3:3).

"We become members of the human family by a birth; we become members of the family of God by a birth also—by being 'born again.' There is no other way to get into the human family except by birth; there is no other way to get into God's family, except by the new birth.

"What is needed is not a new leaf but a new *life*. Christianity is not 'religion.' It is life—the life of the Lord Jesus Christ introduced into us at the moment we are born again and reproduced in us moment by moment by the Holy Spirit (See John 10:10; I John 5:12; Philipians 1:22) . . . Simply receive and trust Him who shed His precious blood on the cross. Stop trying, and trust (John 3:16)."

How? Let the writer of the leaflet explain. "Simply 'Believe in the Lord Jesus Christ' (See Acts 16:31). You are born again—you become a Christian—by trusting a Person—the Lord Jesus Christ. The very moment you do this He comes in and Life begins.

"But to 'believe' means more than believing the historic facts concerning Christ. It means to depend on Him and to definitely and deliberately receive Him. It means to trust Christ *alone*—not Christ and the church, or Christ and your faith, or Christ and *anything* else."

Sound words. Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God (John 3:3) "

THE EDITORS

*To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.*

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Those making decisions are invited to clip and send the above to MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill., for material to help them begin the Christian life. The tract, "A New Leaf or a New Life? . . . Which?" was quoted by permission of The Mission Press, Durban, South Africa.

Moody Monthly

# YOUTH

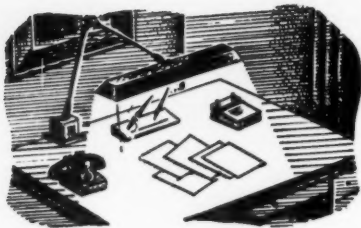
HAZEL GODDARD, Editor

## *Supplement*



**Venture for Victory →**





## Quotes You Wrote

### We Want Fiction!

In the recent issues of YOUTH SUPPLEMENT you asked for our ideas on what we would like to see in the section. Fiction rates first with me and with most of my friends too—that is, the kind of fiction that is true to life and is not too far-fetched. Also, how about some sport stories on girls or women? Surely there are some Christian athletes who are women and yet we rarely read about them.—R. S., Washington

### A Page for Teens?

You asked for our opinions and I'd like to give mine. Some time ago you had a page for teen-age writers but it has been discontinued. I enjoyed that very much. I am not a writer as you can tell by this letter but I am a reader and read your section each month. It is interesting to read material written by other young people my age.—L. L., Colorado

### Another First

I appreciate what you wrote in your Teen Tip-Off [August, 1957] about your impression of the young fellow who had led his first person to Christ in the Graham Crusade. I too had that wonderful experience in the Garden and it is true that I will never be the same again, for now I know what is really important in life for a Christian.—S. R., New Jersey

*Many thanks for the interest you have shown by letting us know what you like (and do not like) about YS. Because we really want this to be your section and want to include in it the features you like, some changes will be made this year.*

*We'll have fiction and more sport stories. "Let's Face It" will be back . . . there will be a teen writers page . . . new cover features and a lot of the other things you have asked for. So, keep your letters coming and let us know how we're doing!*

### THE COVER

Dick Kamm jumps at center in Taipei's Armed Forces stadium against former Nationalist China Olympic team members.

# TEEN TIP-OFF

from your YS Editor

## Choosing That Crowd

**S**ay, friends—with New Year coming up, and the possibility that you'll be thinking about a fresh start (maybe by way of a few resolutions), I was reminded of a conversation I had with a young fellow the other day.

This fellow—let's call him Jack—is a high school sophomore. He is a Christian, but he got running with the wrong crowd last year and his testimony was absolutely nil. While he did not actually participate in some of the things this gang did he kept hanging around with them, and as a result got the same reputation they had. The thing was, Jack's motive in going around with this crowd wasn't at all to be a witness to them. He just thought they were the "big shots" of the school and he wanted to be a "big shot."

But last summer God did something in Jack's life, and he came back to school in the fall to face his old buddies. About a month later we had occasion to talk together, and with a big broad smile and a bigger sigh of relief he said, "Well, the kids at school know where I stand now—and, boy, is it a relief!"

Here's how it happened. Jack had been given an assignment for a three minute speech. With fear and trembling—and yet in a natural way—he related a true experience in which prayer had played an important part. There was complete silence as he talked. His old friends just stared at him. He said he felt cold all over, but that God somehow gave him the strength to speak clearly and simply.

But, he added, the amazing thing was what happened afterwards. His old friends did not avoid him as he thought they would. Instead, he seemed to sense in their attitude towards him an entirely new respect.

What am I trying to pass along to you? It's this—two things:

It is far better and easier to steer clear of the wrong crowd in the first place. Now I don't mean, go into seclusion with a group of Christian friends and have nothing to do with non-Christians. I mean, be genuinely friendly with all your classmates without entering into their way of life, or without even seeming to do so.

Secondly, if you *do* make the mistake Jack made, don't continue in it just because you don't know how to get out. If you are a Christian and you are mixed up with the wrong crowd, your past, present, and future are all messed up. You are making a *past* for yourself that you will be ashamed of. Your *present* is unhappy for you and for those who love you. And your *future* is this: someday you will have to go back, back to the place where you lost fellowship with the Lord. That won't be easy, and the longer you wait the harder it will be.

I feel certain that some of you are right smack in the middle of this problem we're talking about. If you are, do something about it and quick!

I don't have to tell you to be honest with yourself, for most teen-agers are honest with themselves. But it isn't so simple to be honest with God, and that is your next step. Put it before the Lord in plain words. Give Him a chance to help you straighten out your life—and believe me, He will!

Your motto then for 1958 can be Philippians 3:13, 14 (Phillips translation): "But I do concentrate on this; I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward, the honour of being called by God in Christ."—H.G.

# YOUTHGRAM

*Youth in action cross-country*

By JACK DANIEL



» It used to be called "hazing." Now, at least at Pasadena College, they call it "constructive initiation procedures," when the sophomores and upper classmen give the lowly frosh a hard time. Instead of physical suffering from paddles, or the indignities of scrubbing the student union steps with a toothbrush, the Pasadena collegians took the freshmen to a church building site and treated them to four hours of building experience. Instead of the toothbrush, the new students used regular size brooms and gave a nearby children's home a good scrubbing.

Only traditional "hazing" left on the campus was the tug-of-war, eating a meal with only a knife, and "backward and inside out day" when freshmen must wear their clothes the wrong way.

» Teenagers are in the money, says the Gilbert Youth Survey, and the Mennonite Church has begun to take steps to get a larger percentage of the young people to give more to meet church-related needs. Surveys among young people indicate that American and Canadian young people are earning an average of more than \$500 a year—four times what the same age group got ten years ago.

Mennonite church leaders are suggesting that stewardship education and financial goals should be near the top of the list when working with youth. Work projects and work days have been used to supplement the giving of several Mennonite youth groups where added emphasis has been placed on personal giving by teenagers. In Altona, Manitoba, the Mennonite Youth Fellowship raised \$2055 in a year, used it for Bibles to Russia, hymn books for the church, and for denominational expansion and college needs.

» Salvation in Saigon, South Viet-Nam, came to hundreds of Vietnamese young people through a series of weekly youth rallies held in the capital city by Orient Crusades missionary Bob Shelton. Shelton, now a veteran missionary, got his start in overseas evangelism with one of the GI Gospel Hours held on Okinawa, followed by work for Orient Crusades on the same Pacific Island. Saigon's rallies are backed by every pastor in the city of two-and-a-half million people.

» One student a minute gets the gospel through the literature campaign of World Gospel Crusades, whose Light of Life correspondence course has been translated into 41 languages. The students receive a Gospel of John and the first two lessons in one of the courses. More than 115,000 students have completed at least one course and thousands have signed decision cards as a result of their study of the Word of God by mail.



Bud Schaeffer, Venture for Victory team member brings message through interpreter, during half-time of Taipei game.

**V**ENTURE for Victory is a hybrid ministry of basketball and Bible in which college athletes from the United States travel to foreign countries, both to play the game and preach the gospel. The idea originated with Taylor University's mission-minded athletic director, Don Odle.

Primary reason for the tours is to tell the thousands who love the sport and come to see it that Christ can save from sin. But the secondary aim may be even more important, in the view of lanky, red-headed, former Wheaton College cage star, Dick Kamm. Kamm was a member of the 1957 VV team that toured the Orient, playing before 185,000 people in two months.

Dick thinks that the impact of the mission field on the players may be as great as the impact of the players on the people—those who watch the games and listen at half-time to the brief, pointed gospel message.

Here's what Kamm says about the mission field and VV: "Venture for Victory gives you a look at the foreign mission field which you could get in no other way. It takes the fear out of missions."

Proof that the effect is lasting can be found in the presence of Bud Schaeffer, Don Granitz, and Norm Cook—all former VV players, and all on the foreign field today. Schaeffer and Cook are on Formosa, and Granitz is in Brazil.

♦ KAMM was a member of the 1956-57 Wheaton College cage team which won the NCAA small college tournament last

*A unique U.S. basketball team chalks up another . . .*

# Venturefor

spring, and was also a Wheaton basketball player the year before when the Crusaders won the NAIA tourney in Kansas City.

How does the barnstorming type of basketball compare with good college ball? Only about a third of the games could be called good basketball, according to Kamm, chiefly because the Orientals tend to be short, and the tallest man they met in their two months abroad was 6-4, while Kamm is 6-4½ and Joe Grabill is 6-4.

While the VV teams play the best that can be lined up in a given country, they play almost any team: that the mission organizations or the athletic associations can locate. The 1957 team won all of the 72 games it played.

This year the team carried six American collegians: Grabill and George Glass from Taylor, Gary Ausbun from Anderson College, Fred Whims from Spring Arbor Junior College, Clyde Cook from Biola, and Kamm. The rest of the team was made up of former VV players like Schaeffer, "unbelievable Bud," as he is known at Wheaton, and Cook, who coached this year in the absence of Odle.

Schaeffer, who coached Nationalist China's Olympic basketball team last year and played against some of his own trainees on the VV tour, received this tribute from Kamm: "Bud won many of the first games for us because he was in the best physical condition; it took the rest of us a long time to get used to the heat."

Because of the heat in the tropical countries many of the games were played in the early morning and late afternoon hours and at night, never at midday.

The schedule took them to Formosa, Hong Kong, Singapore, Indonesia, the Philippines, and South Viet Nam—28,000 miles in all.

♦ Best reception to basketball-evangelism was in the Philippines, where the 11,000 seat Rizal stadium was filled many times. The Filipinos have made basketball their national pastime, and while the VV team was not permitted to use the half-time for their gospel presentation they found they were getting the best newspaper coverage they had ever received on any VV tour. As a result many more people than had been expected turned out to the evening gospel meetings.

How long the door to this type of evangelism will remain open in the Far East is a question.



By JACK DANIEL

# Prefor Victory

Formosa, where VV teams have played on most of the past trips, seems to be closing, according to Kamm. A back-to-the-mainland campaign by Chiang Kai-shek and his nationalist forces would appear to make it unlikely that many more VV teams will be able to go to that island.

Games and meetings were set up by Orient Crusades, Youth for Christ, and by various athletic associations in the lands where the teams travelled. In some countries the athletic groups helped pay some of the team's expenses, but the greatest part of the cost of the trip was raised by the team members themselves.

Singapore, where Youth for Christ's Joe Weatherly is in charge, seemed to be the place where the young people were most open to the Gospel, Kamm said. Weatherly, a veteran YFC missionary, has started what he calls Keen Teen crusades, using young people to reach their own age group.

♦ WHILE the cagers were there, they preached, sang solo and quartet numbers, and helped in other ways with the youth meetings. Preaching had to be by interpreter except in Hong Kong, a British Crown Colony, in parts of the Philippines, and in Singapore, a member of the British Commonwealth. The rigorous days started at 7 o'clock, with the first game of the day at eight. The meeting at half-time took 10 minutes, and included a quartet and a message or two testimonies. Invitation to stay when the game was over was given for those who wanted to hear more about Christ.

Those who stayed for this meeting were dealt with individually, were enrolled in the Bible correspondence course, and put in touch with the local missionary organization. In late morning a school meeting was scheduled which did not include basketball, but singing, speaking and testimonies by members of the team. Lunch was followed by a two hour rest, which the team needed because of the extreme heat and humidity in tropical lands. Another game would be played at about 4 p.m., followed by supper and the evening meeting.

Kamm has an Army stint coming before he can get back to the Orient, but he hopes eventually to teach history and social science along with some coaching duties in either the Philippines or Indonesia. If Kamm gets his wish, you can chalk up one more sterling basketball player who caught a world vision for missions from Venture for Victory.

END



Madame Chiang cordially greets Joe Grabill and Bud Schaeffer. Officers and children are often among those seeking salvation.



# FUN FORUM

## A Happy New Year with Bills

By Elnora Heilman

**A**ROUND the first of the year—as well as around the first of 'most any month—the "bill" season is at its height, and that's an excellent time to include some fun along these lines.

Invitations can be sent out on regulation bill-heads in "window" envelopes, all nicely typed or printed by the hostess. It could be in the form of a jingle, something like this, for example:

No, this isn't what you expected!  
No, it's not even a dun!  
You're just being billed in advance  
For an evening of laughter and fun!  
Come around to the house on Friday  
At exactly a quarter to eight,  
You can spend a whole evening quite  
freely  
And it won't cost a cent at the gate!  
I. O. U. (A Good Time)

♦ An excellent starter for the evening would be *Chasing the Dollar*. A large circle of silver cardboard, marked up to simulate a dollar, is cut into segments and the pieces hidden all over the place. As the hunters find the pieces, they write their names on the segments.

When the entire dollar is reassembled on the table and put together like a picture puzzle, the one whose name appears on the greatest number of pieces is declared the best "dollar chaser" and wins a bill-fold or a lucky penny for a prize.

*The Gold Rush* is fine for well-balanced individuals! Divide the company into two groups, the I.O.U. team and the C.O.D. team. Line up the two teams at one end of the room. At the other end of the room place two rows of pennies, one row for each team, and as many pennies in each row as there are members of the team.

When the signal "Go!" is given, the first player in line on each team picks up a small purse and starts hopping on one foot to the row of pennies. He must pick up a penny, put it in the purse, and hop back to the starting point without putting his foot down, then pass the purse to the next team member, who repeats the stunt, and so on until the pennies are all in the purse.

The team that retrieves all its pennies first wins. If a player puts his foot down, he must return to the end of the line

and repeat the journey again in turn.

♦ **SIMPLE** buffet refreshments in a gold and silver color-scheme may be served. A fruit salad, perhaps, made with peach halves, pineapple, celery and white grapes, topped with a fluffy cream dressing; cheese and saltines or pretzel sticks; "gold bricks" of vanilla ice-cream and orange sherbet; yellow frosted cup cakes with silver candies atop; coffee or cocoa; yellow and white Jordan almonds.

The table may be covered with a golden-yellow cloth dotted all over with round silver gummed stickers about the size of a half dollar. Yellow paper napkins may be touched up with a silver "coin" in each corner. Yellow roses in a silver bowl make a pretty centerpiece. An entire paper table service—cups, plates, salad dishes—in golden yellow will perfect the picture.

A New Year party is always a "natural" for a short, to-the-point discussion or talk about spiritual values. Better still, have your group join the church congregation in a regular "watch night" prayer service. Have fun—and a Happy New Year!

END

*Chasing the Dollar* is a good icebreaker to get things started.



## Here's My Mistake I Gave to Gain

By Vernon L. Anthony

**T**HE experience I have to share with you is one of Christian stewardship. While I realize that the New Testament does not command tithing I do tithing, for I have found that this is a good way of returning to God a portion of what He has given me. In tithing plus as much more as possible I have found that one cannot out-give God.

The incident I am speaking of took place last December—almost one year ago. It had been my regular custom to send half of my tithe money to a well-known Christian radio ministry; but as the end of the year was drawing near I was thinking of my income tax. From somewhere came the idea: "If you send this money to a good mission here in the city they will receive it this year and you will be able to deduct it from your taxes."

Elated at the thought of the extra money I would get back, I sent my gift to the mission. That is where I made my mistake. Almost immediately I felt uneasy about it. Even as I dropped the money into the mail, the Lord seemed to say to me, "Vernon, this money is not going to reach its destination." It never did.

I waited three weeks, then wrote to the rescue mission to which I had sent the money. Their reply was exactly what I had expected: "We are sorry to inform you that your letter was never received." I filled out a postal form, but the lost letter and money were never recovered.

What was my mistake? It was that of selfishness, of giving to God while at the same time looking for my own gain.

The results were several. First, I could not deduct the gift from my taxes. Second, I had to repay the Lord the sum of which I had robbed him. And last and most important, I received a good lesson in faithful and unselfish giving. I thank the Lord for this lesson and pray that this testimony might help others from making the same mistake. **END**

By sharing your experience with *YS* readers you may be instrumental in keeping others from making the same mistake. *YS* will pay \$5.00 for each story published. Send manuscripts to "Here's My Mistake," *MOODY MONTHLY*, 820 N. LaSalle Street, Chicago 10, Ill.

Far too often men invade the sacred pages of the Bible with the unholy motive of gaining support for a position, rather than searching its pages with all readiness of mind as did the Bereans. Coming in this attitude they see only what they want to see and exclude all else. The drawbridges to the castles of their minds swing up and any new messages of truth must storm the walls to gain entrance.—L. Jay Mapstone, *The Alliance Weekly*

January, 1958



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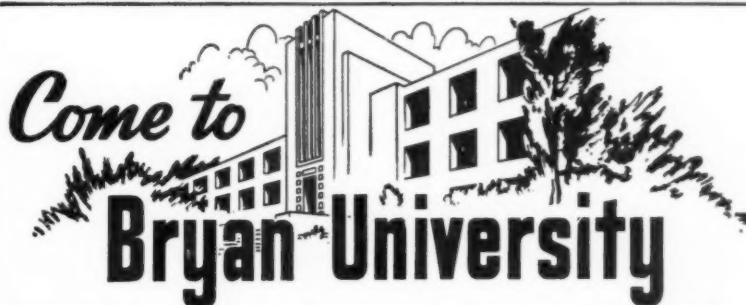
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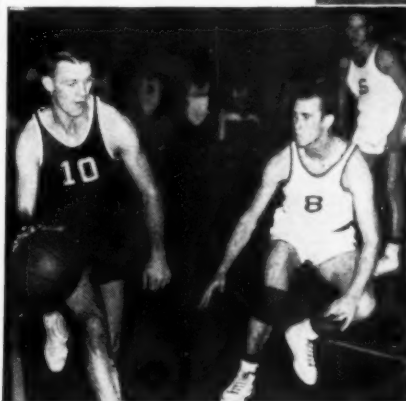


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THOUSANDS make mistakes in English—and don't know it. It is surprising how many persons say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they lack confidence in their use of language.



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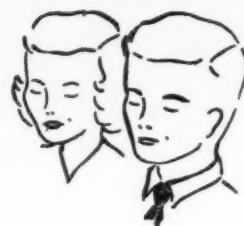
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The older folks ought  
not have a corner  
on prayer meetings.

Why not try a . . .



## PRAYER MEETING — Youth Style

By Dorothy Mueller

WHY not start a young people's prayer meeting?

The Sunday school superintendent was talking to our youth fellowship leaders. He was a veteran of the Billy Sunday revivals and the cottage prayer meetings started as a result of Mr. Sunday's campaigns.

"Sounds like a good idea, but what would it be like?" That was Bob, our president.

Another member of the fellowship spoke up. "I always thought that the mid-week prayer meeting they used to have in church was for the older folks."

"What I have in mind," explained superintendent Collins, "is a prayer meeting held in different homes like the cottage prayer meetings in Billy Sunday's day. We would start out with you folks

as a nucleus, and once we were well-established we could expand."

That was the way it began. It was a new venture in our church. Over a period of four years the nucleus grew to a room-full. At times more young people attended our prayer meeting than came to our Sunday night service. It was more than we could have ever hoped for.

The real success of our effort, however, is hard to gauge. There were some shortcomings, but in spite of them there was definite value in this type of youth activity. You can profit by our mistakes and reap real dividends from a young people's prayer meeting. Here's a list of "do's" and "don'ts" to help you.

1. Do have a definite purpose in view. Make a list of things to pray for. Maybe your group needs new members or maybe

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it needs a revitalization of old members. You may want to spark an interest in missions by praying for specific needs of individual missionaries. There will undoubtedly be unsaved members to pray for. Handle these tactfully, in the form of unspoken requests if the unsaved teen-agers attend. Ask for personal requests and appoint different young people to pray for them.

2. Do keep your meetings informal. If possible meet in individual homes. If this is not feasible, meet in one of the Sunday school classrooms where chairs can be arranged informally.

This informal atmosphere proved especially effective at one of our meetings which scheduled a guest speaker from a nearby Bible institute. When he concluded his simple, personal message, he passed out a piece of paper and a pencil and asked each person to write down his first name, then—after prayer—to put after it an "s" or a "c" or both. In this way each of the young people made the decision "saved" or "saved and consecrated." This was the turning point for several in our crowd.

3. Do have a devotional period. But save most of your time for praying. Keep your devotions short and to the point.

4. Don't have more than one or two adults present. Except for special occasions keep adult participation limited. Young people (especially the shy and less experienced ones) will feel inferior before more advanced prayer warriors. They will be more likely to pray and pray sincerely with those of their own generation.

5. Don't become bogged down with rules of order. Nothing can bore young people (or older ones, either) more quickly than a dull routine type of service. Have a flexible format. For example, instead of having your devotions at the beginning, pray first for personal matters, then have your devotions and close with prayers for the church, missionaries, etc.

Follow the wishes of your members, but don't insist on kneeling for prayer, especially in a home where chairs are of varying heights and where some young people may be sitting on the floor.

6. Do keep a list of answered prayers.

7. Do work together with your senior prayer partners. Perhaps after your group has become well-established you will want to have a combined prayer and praise service. Active young people do much to renew and hold the interest of the older generation.

8. Don't try to start off with a big bang. A successful prayer meeting does not depend on large numbers, but rather on the sincerity of the prayers.

9. If you meet in homes, don't feel it is necessary to serve refreshments. Some in our group did. But we said a definite "No." We saved the refreshments for our fun-fests.

Take hold of the power and privilege of prayer and make it work for you and your young people. You will find that lives will be changed and re-directed and your church will be more spiritually secure. **END**

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# A NEW LOOK at the OLD BOOK

## Keep Your Balance

By Walden Howard

**B**IBLE study isn't always easy—that is, if you are going to do a good job of it. Because, like all truth, the truths of the Bible are apt to have more than one side to them. And you have to keep your balance.

Let me give you an example. We say, "There is only one God." But when we have said that we also have to say, "Yet, He exists eternally as three Persons."

Do you see what I mean? It would be much easier to seize on part of the truth and when you can't fit the other part with it completely, to deliberately ignore the second, pretending that the first is the whole of the truth. The first pro-

cedure may result in simple pat answers that are much easier to handle, but God's truth is misrepresented in doing so.

♦ LET me illustrate this, because if this rule is true it's mighty important to our Bible study.

Think of the person of Jesus Christ. Who is He—God or man? You can explain Him as only man, of course, but that wouldn't do justice to all the facts. You can explain Him only as God, but that wouldn't do justice to all the facts, either. The only way we can think of Him is that in some mysterious way

beyond our ability to explain He is perfect God and perfect man. He is the God-man.

The Bible offers another example of what I'm talking about. In a real sense, it is a man-made book. That is, it was not dropped from heaven. It was written by real men in very real, human situations, and in it they have recorded their convictions, their experiences and their feelings as well as their messages from God.

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explain the Bible without considering both aspects would come far short of the truth.

Man is another example. The Bible emphasizes two things about man—his dignity and his depravity. It says he is a creature of God, made in God's image, made for God's sonship. He is the glory of all God's creation, the delight of His heart.

But at the same time man by nature is in rebellion against God, and as such, apart from salvation by grace, his end is described in terms of terrible judgment. Nothing higher or nothing lower can be said about man than what the Bible says. And both are true.

✦ The way God deals with man offers another mystery—perhaps the greatest of all. In some unexplainable way God is sovereign while at the same time man is free. And both truths are equally defended in Scripture.

God is sovereign. He runs things. He saves whom He will. There are no accidents with Him. His sovereignty is more than just knowing ahead of time how men are going to choose. He is more than a spectator. He is Lord!

And yet man is free. He chooses between right and wrong. His freedom may be somewhat limited, but when it comes to the moment of a choice he is not conscious of any divine constraint. He makes his own choices and he is responsible for them, and he knows it.

This whole subject of keeping one's balance in Bible study is so important to me that I keep a special section in my notebook for references in Scripture to such two-sided truths. I have been amazed to find how characteristic Scripture is in this regard.

If you will study the Bible with this in mind I believe you'll keep your feet on the ground, and not go off on wasteful tangents, and you'll be filled with a sense of awe at how infinitely big God's truth really is.

### THE WAY TO BEAUTY

Since time began woman has coveted beauty. Such a desire is not unworthy provided we measure, not by the standard of man, but the standard acceptable to God. "Beauty is only skin deep," declares the old adage, but true beauty is not so—it is as deep as the heart, for it is here that the precious qualities which are, in the sight of God, a becoming ornament, have their root.

It has always been woman's desire to find favor in the eyes of those whom she loves; therefore, to appear beautiful in the sight of our beloved Master must surely be our greatest wish, to express the estimable qualities so dear to His heart our greatest endeavor.—Mary McArthur, *The Harvester*



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